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THE REVELATION

BY

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THE AUTHOR

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I dedicate this book, 'child of my silent years,'
to those who sincerely pray
"Thy Kingdom Come."

"A book is the shouting of the soul from the housetop."

IN THE WORLD'S JUDGMENT COURT.

Hamlet—*"Do you see yonder cloud that's almost the shape of a camel?"*

Polonius—*"By the mass 'tis like a camel indeed."*

Ham.—*"Methinks it is like an oosel."*

Pol.—*"It is blackish like an oosel."*

Ham.—*"Or like a whale."*

Pol.—*"Very like a whale."*

A CHORUS OF CRITICS.

Diotrophese, Cerinthus, Julian, Hume, Baur, Luther,
Nietzech and others.

Its seals, alas, no one can break;
Tiptoe and whisper at the wake.

THE REVELATION.

A Theological classroom, Doctors of Divinity and students.

The Revelation a revel is
A reel on ice our heads bediz.

THE CONCOURSE ABOUT THE THRONE.

The Almighty—*"These are the true words of God."* Rev. 19:9.

The Christ—*"The Revelation of Jesus Christ which God gave to him to show unto his servants."*

The Angel—*"He sent and signified it by his angel to his servant John."*

Servant John—*"And I John saw these things and heard them, and I fell down to worship at the feet of the angel which showed me."*

The Holy Spirit—*"Let him that hath an ear hear what the Spirit saith to the churches."*

The Guide—*"Come hither and I will show you the harlot."*

The Guide—*"Come hither and I will show you the bride the Lamb's wife."*

The Multitude—*"And I heard a great voice as of a great multitude in heaven saying, Hallelujah! now is come salvation and glory and the Kingdom of God and the authority of his Christ and a second time they say Hallelujah! let us rejoice and be exceeding glad!"*

INTRODUCTION

A REBUKE.

Mozoomdar, 'seer of India,' said to us when on a visit to our shores: "Jesus was an Oriental, and we Orientals understand him. He was a mystic! He spoke in figure: You take him literally: you make an Englishman of him." It is the praise which the unthinking give to their own ignorance that only what they can understand they can believe and it is the vanity of certain teachers to make themselves dangerously simple to win the praise of such to themselves; "blind leaders of the blind." The first mystery in any path removed, another as great looms up. The distant is vague and full of mystery.

The other holy truth spoken from the Orient is our remoteness from the cradle of our holy religion; that is to begin with definitions is to abandon the Orient whence our hope is sprung and so to imprison the free "truth" which was to make us free, "free indeed."

The Western schools took the books in hand and made philosophy and merchandise of them and raised them up on dialectical stilts as Moses would lift up the serpent in the wilderness.

Christ's discourse was too large, too incorporeal for the refined sophistry of the schools.

A minister of national fame said to the writer, "When I get to heaven, I will go to one side and study the Revelation."

Too late, too late! "The time is at hand." The trumpet is sounding now, and Christ Self revealed, and central, not to one side.

"A multitude of witnesses, including Eusebius, testify to how great an extent both Papias and the Ephesian school were affected by the Revelation of John. Beside

the Old Testament scripture and Christ's teaching Justin recognized but a single writing which possessed a claim to special authority—the Revelation."

The level cannon of books was an afterthought, and Roman. The Revelation was at once accepted at its own claims and was the first of Christian Scripture, "the testimony of Jesus, the spirit of prophesy."

Copernicus, the astronomer, when he had searched out our solar system, looked to the universe beyond, upon the yet vague and more distant worlds, and said: "We shall never be able to know anything of them." But, on the morrow, the spectroscope was forthcoming which lays naked before our mortal eyes the composition of these distant globes as the chalk, sulphur and common stuffs of which our own is made, and celestial photography followed to silence them into form and place on paper. "Say not in thy heart who shall go over the sea to bring to us the word of the Lord or who shall ascend into heaven; for the word is nigh thee."

Isaac Newton, also astronomer and mathematician, turned his study toward "the Revelation" to discern the astronomy of the spiritual heavens; but he was a Westerner and became tangled up in the "ten horns" of the dragon, mistaking the symbolic use of "ten" for its units value, and trying to identify the horns with ten dependencies of the Roman Empire, he entered a blind alley into which others have followed to this day; for numbers in this vision were used primarily for their symbol values. The Revelation deals with this world as an outpost and annex of the eternal, and with this passing time of sin as part of past time and the coming time when God's will is to "be done on earth as it is done in heaven," when all the son's of God shall shout for joy." It is a stunning paradox that we should ever have taken our religion so much from Paul, who knew Christ only by vision, and so little from John, who knew Him both in the flesh and in the vision

of all visions, knew Him first of all and "last of all."

"A Zulu chief, pupil of Bishop Colenso of South Africa, first aroused the Anglo Saxon world to the careful, fearless and, therefore, truly reverential study of the Old Testament."

It was to Cornelius, the Gentile, that a larger vision was given than was yet known in Jerusalem, to send for an apostle to bring the Gospel from its Jerusalem confinement and to open the heathen world to the Messiah's claims.

It was Stephen's withering rebuke of the Jews, showing how God had so often chosen to manifest Himself outside of Israel's program, that brought conviction to their hearts and stones upon his own head.

To the greatest teachers of His day Christ said, "the publicans and harlots will enter the kingdom before you," "You teachers have taken away the key of knowledge."

The rotation of the earth was impossible to the cosmic mind not long ago. Our own eyes, our own experience taught us that a revolving planet would spill all the oceans out of their basins. But there were larger laws in nature's code than we knew. Here was a blunt rebuke. Do we still refuse to take the hint from mental states so vast with error?

Gallileo could not persuade the teachers of his day to put their eye to his telescope. They dared not take risks on subjects they had settled in ignorance.

Would the astronomer martyr himself have believed in a yet larger universe of the kingdom of mind?—that one could be even made to see without his own eyes, as is done in hypnotics?

What other human pity so great as that the heart should learn to love and serve the chains that fetter the mind. "If the light that is in thee be darkness, how great is that darkness." The modern mind that changed astrology into astronomy, alchemy into chemistry, and

legend into history, is the mind that broke the chains from manual slaves and must continue working till it dissolves the chains of human oppressors. But, even yet, "free-thinking is clandestine and free-thinker a term of the greatest reproach."

Jealous and cross is this guard over things that are dead, whose limit is the chain of dogma. "Loving darkness rather than light, because their deeds are evil."

"Every real idea on every real subject," said Holmes, "is sure to knock the breath out of some one and he will no sooner have recovered it than he will likely expend it in using hard words." The immortal soul is the last slave on earth to be set free. Those who would have broken Gallileo's telescope, would also close the New Testament under lock and key, as men do a money-safe. Our Protestant fathers did so, pronouncing it inviolable; but they threw out the Revelation or retained it for what it was worth, to pronounce curses upon whomsoever should meddle with their canon of books, to add to or take from them, and so disarmed it of its own self-defense.

Despite all this and all that petty meddlings have done, the good "old Bible comes down to us arm in arm with the many centuries which it took into its confidence," wearing for its crown the Revelation of Jesus Christ—a crown the church has not yet learned to put on, or wear.

It comes inspired, but not to stop inspiration, which was first. It did not put itself together, nor under lock and key. The Revelation did not incorporate itself with these other books.

The cry of "the Bible, the whole Bible and nothing but the Bible," was a slogan for the time; but it soon fell within the limits of a few proof-texts that were made the actual authority, and which each sect selected for its own shibboleth. Each text was invested with all the authority of the inviolable whole, and that authority

meant all power in heaven and on earth to be enforced in the Roman sense of "the law."—"Anathema."

The great spiritual emancipation was brief. The old, deep causes began to operate again. Strong men "seized" the new kingdom "by force," just as they had done of old, and made merchandise of it. Macaulay says more persons left the Roman for the Protestant faith in a single year of Luther's time than in all the years since.

Do not the vast changes within the church admonish us, even more than those outside, against our petty conservatism?

It was the cardinal doctrine of the church for a thousand years that Christ came into the world to appease the wrath of the devil, and for the three hundred years following, that He came to appease the wrath of God; but, of late years, it is proclaimed that He came to express the love of God. We shall soon add that He also came to "destroy the works of the devil" that He may establish His kingdom.

A free mind declared the law of gravitation. It sweeps everything before it, but exceptions follow; capillary attraction, solar levitation, lunar tides and earth rotation, etc.

"That truth should be hidden and error should prevail so long warns—warns and rebukes us," says Sabatier. "The underlying analogies of the Roman and Protestant systems continued to draw them together and toward their reconciliation. The two religious systems are of one authority. They have the same starting point and, at least theoretically constructed upon the same deductive model, the notion of an external divine revelation consisting in an institution decreed by God and supernaturally communicated to men as an external law to command the intelligence and the will that men had need of, and an infallible authority with the absolute submission which, it implies, constituted the very substance of

Religion, was one of the idol ideas of which Bacon speaks, which tyrannizes over the best of minds, till the day when men get courage to examine them."

Christ's first text for a sermon was: "He sent me to preach deliverance to the captives, to heal the broken-hearted."

Every effort to restore Christianity has run past John and gone back to Jerusalem or to Antioch,—to Peter or to Paul.

Victor Hugo, when he would have us look to the heights of England's greatest literary colossus, would erect observation stations about him and say, "Let us select the very highest peak among the classics. Let us ascend the flowery heights of Homer's flowing verse and, from its sunlit top, look out through the clear atmosphere toward Britain to see if we can discern the high place of her great poet soul, or to Italy let us go and scale the rugged heights of Dante's rustic genius till we stand upon the topmost crag, and thence turn our gaze to that lofty height of the English prodigy. Then to Germany, and clamber up her intellectual steeps till we stand above the clouds on the sunlit peak of Goethe's sky-piercing soul, and thence look toward that goal of all poetic triumph; or let us come within Britain's own shores and ascend the cavernous mountain where flows down John Milton's golden lava and, from its nearer crest, see if we can descry the summit of the genius of William Shakespeare, universal poet laureate of the human mind." Thus and far more do the poets of the soul, the prophets of God, ascend the high places of Jehovah in visions of glory.

Abraham, chief among sentinels of the soul and its spiritual universe, stung with remorse for the fate of Ishmael his slave child, ascends an ashen mountain of burnt sacrifices to give his freeborn son to atone his wrong, believing that God could raise him from the dead, there to set the hope of all nations, lifts his knife above

the breast of his heir and child of promise and reaches in figure the summit of divine heights beneath which were all ashen mountains of sacrifice—the sum of all suffering for others.

He foreshadowed and discerned the Christ that should come. Moses stands upon another mountain raised by the toil and tears of slaves and points to him who should make them "free indeed!" Paul the scholar, blinded by the closer brightness, falls to the ground; he hears the awful words and sees with the inner eye and afterward being "caught up to the third heaven" heard "the unspeakable words not lawful for a man to utter" and yet he did not in fact see Christ "last of all," but John, also struck dumb and fallen at his feet with his mouth in the dust, sees him in full insignia and hears the message. Christ lays his hand upon him and bids him saying "fear not," but to "write in a book and to send to the seven churches the things that are and the things that were (thou sawest) and the things which shall come to pass hereafter."

AN APPROACH.

The Christian cause began with John the Baptist preaching in the wilderness of Judea and closed with John the Scribe writing the Revelation in the isle of Patmos.

The Baptist was beheaded by a **Roman officer** whose sin he had rebuked and the bosom disciple was banished for refusing to worship the Roman Emperor as God. Thus began and thus closed the Gospel involved with world empire.

Our religion both began and closed preaching "the kingdom of Heaven" in conflict with the world powers. But the Jews joined the Romans in putting Christ to death and so came to be reckoned with them as heathen: "Herod and Pontius Pilate and the Gentiles and the chil-

dren of Israel were gathered together against the Lord and against his anointed," and the Christian gospel had to leave the fallen house of Abraham and seek a home with aliens where it became Hellenized and lost. Paul came first into conflict with his own people just as all reformers have had to do ever since.

Though he himself was a Roman citizen and free born, he was at last put to death by the Roman officers of whom he had at one time written, "They are the servants of God to thee for good." Even to him whom they had often rescued from Jewish mobs, they are now no longer "for the praise of them that do well," but are "the rulers of the darkness of this world."

Rome had killed all the apostles but one. It was John, an old man, now, and in exile, the Paradise of Seers. It was then that a new and supreme tragic interest enveloped him in the eyes of both the distressed church and the heathen Roman world. This was the last and most intimate friend of the prophet of Galilee. Believers in the immediate coming of Christ were disappointed and after Paul's death began to need new assurances; their flagging hopes took refuge in a saying of Christ himself, made to Peter concerning John. "What is it to thee if he tarry until I come." This was the ground of that rumor spread widely among the disciples. It was the pregnant saying made to Peter after the resurrection, revived now and made the final watch word among the faithful, near the close of the century. After Jesus had said the third time, "feed my sheep," he added, "verily, verily, I say unto you "when you were young you girded yourself and went wherever you chose to go, but when you grow old another shall gird you and shall lead you where you would not go." This spoke he signifying by what death Peter should glorify God, and he said unto them, "follow me." Then Peter turning about seeing the Disciple whom Jesus loved following, who also had leaned on his

breast at supper, said to Jesus, "Lord, and what shall this man do?" And Jesus said unto him, "If I will that he tarry till I come, what is that to thee?" This is recorded by John and is the only New Testament writing that in any way anticipates the Revelation. It was John. He should tarry till the Lord come to be translated by vision as Paul expected himself to be in body. Such was the new hope of the last days of primitive Christianity. Christ did indeed come to him in his exile and looked upon him over the walls of death face to face. John tells his own story: "I John, your brother and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God and for the testimony of Jesus Christ and I was in the spirit on the Lord's day and I heard behind me a great voice as of a trumpet saying, 'I am Alpha and Omega, the first and the last, and what thou seest write in a book and send it to the seven churches which are in Asia.'"

John's offending testimony was that Jesus is "the faithful witness, the first born from the dead," that he is "the Prince of the kings of the earth." It was for making that claim before the rulers at Jerusalem that Jesus himself had been put to death. To be ruler of the Jews, was to be ruler of all nations; so it was believed in Israel. "Why do the heathen rage and the people imagine a vain thing?" "The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed." "The government shall be upon his shoulders to order it in righteousness forever." "The mountain of the Lord's house shall be established in the top of the mountains and all nations shall flow unto it and shall say, 'come ye and let us go up to the mountain of the Lord's house,' to the house of God, of Jacob, and he will teach us of his ways, and we shall walk in his paths."

THE SETTING.

It was in the reign of Domitian that Christ had appeared to John. He had come "in the clouds of heaven" (10-1). He had "set his right foot upon the sea and his left upon the earth." There was a rainbow upon his head and his face was as the sun and he lifted up his hand to heaven and swear by him that liveth for ever, and ever, who created the heavens and the earth and the sea and all things that are in them, that the time should be no longer, but in the days of the voice of the seventh angel when he shall begin to sound the mystery of God shall be finished as he hath declared to his servants the prophets." This last word from Christ himself with uplifted right hand by an oath as to the end was at a time when the church was pulsating with desire for the Lord's return under the vexing persecution of Rome.

Domitian sat upon the throne of all the Caesars and held such power that he could by a beck of his head or the touch of his finger set in motion the vast machinery of government to enforce his evil will against the new religion to the widest extent of the Empire; and prison or death or exile were the penalties prescribed for those who refused homage to his heathen throne. Of the apostles and body followers of Jesus there remained but one, "John the Elder." And the emperor, to silence him and put an end to the contagion of his testimony, had cast him into exile, but John, too, had power on earth and could by the stroke of his pen, reach the consecrated followers of the Lamb wherever they were scattered and could send a thrill of fresh courage to their hearts. Such had been the situation when Christ stood before Herod and Pontius Pilate, who asserted their brute power over him and to whom he said, "I could summon twelve legions of angels to my side," and so had it been with Daniel standing before the Monarch of Babylon, and so again had it been

with Judas Maccabeus, withstanding the Grecian Monarchs and conquering for Israel a century of Jewish independence. So we have here again the recurrence of analogous situations, John standing before heathen empire at the head of the Christian centuries to answer for them the question, **shall men rule in lust by the power of brutes or shall God reign in the power of love?** Between Flavius Domitias and Jesus Christ through his servant John Zebedee that question is still up for settlement, and both the present visible world and the world above are opened to the conflict with their allied powers.

The Emperor Flavius, twelfth of the Roman Caesars, had vainly sought to unite more perfectly the wide provinces of his empire by enforcing upon his subjects the observance of a uniform religion, just as the Babylonian and Grecian Monarchs had done before him. That religion was Caesar worship, compelled by brute force. He called himself "Lord God **Domitius**" and had his own image set up for worship and had stamped the coins of the realm bearing his own likeness on one side and his heathen gods on the other. He put on the airs and robes of a high priest. The senate confirmed this edict of emperor worship and thus it happened, that brute religion was for the first time in history made statutory. The king of Babylon had decreed heathen worship for his captives and there "standing in the Holy place" was Daniel, God's witness. It was there that God taught the king that a stone should be cut out of the mountain without hands which should strike his idol, the man image, and grind it to dust, and should increase until it filled the whole earth, and become "a great mountain."

VISION BOOKS.

The distinctly vision books of which The Revelation

is the crowning glory arose out of the struggle of Israel against heathen empire. Thenceforth this conflict between the religion of brute power and the religion of love and peace from heaven was expressed in visions, and in signs which the later Jews and early Christians understood full well and which are now claimed in part to have been derived from Babylonian sources. The brute symbols were on the heathen banners as they are still to this day, and the sealed ark of God also had it's coat of arms, its holy of holies, its cherubim, it's brazen serpent, its trumpets, and so on.

The vision literature had been the vogue in Israel for more than two centuries, and was received and regarded by the Jews as inspired scripture till the time of Christ. It expressed the special type of religious consciousness of the Jew at the time of Christ's coming. Our noble scholars have begun to tell us that Christ's self-consciousness of his Messianic office was derived from these vision books rather than from the rabinical sources. "The Revelation" was the culmination of them. It carried forward the Messianic hope of believers to the close of the first Christian century. The vision of the end and judgment of the world recorded in the gospel of Matthew finds its full amplification in the vision of Patmos. Here Christ himself completes it. The gospel struggle within the circle of Judaism and also against Judaism led on by Paul had passed away and its conflict with paganism as a world-wide religion had begun in earnest. The Jews were broken and scattered by the fall of Jerusalem and the hoped for return of the Messiah as understood from Paul's teaching had come into distrust among the disciples.

The true nature of this conflict was destined to be revealed by Christ's own special revelation, with respect to the great struggle in the times to follow The Messiahship as respects world empire had no other channel of

expression than the vision literature in which it had so long been contained, such as Daniel and the Maccabees and the wonderful book of Enoch which had been lost in our fourth century and discovered by Bruce in Abyssinia in 1773 A. D. This book of Enoch was much cherished by the early Christians and often quoted by Christ and the New Testament writers. The great gap between Malachi and Matthew is the historic space which the vision writings filled, but they were not all allowed in the Ezra Canon of Jerusalem, as they were in the Alexandrian collection, for the rulers declined to put them on an equality with the other books out of respect, it is claimed, for Ezra who had restored the worship of backsliding Israel with the use of the earlier books.

The Jews of Alexandria, however, and those of the Dispersion included these books as scripture on a level with those of the Ezra bible.

The vision literature contained many advanced ideas—the doctrine of angels, and of the glory of martyrdom and of the resurrection and of a general judgment. It was the settled policy of the rulers in Jerusalem to suppress every new idea; to thwart every rising enthusiasm, and in a spirit like the ancestral worship of the heathen, they maintained the old writings jealously against innovation. The Revelation, therefore, was not new or even strange in form. It was in line and a continuation of the prevailing Hebrew literature of the five or six preceding generations and like them bubbling over with Messianic patriotism.

Our Christianity came into the world in a swarm of visions. Zechariah and Elizabeth were visited in visions. Joseph and Mary received complimentary visions. The shepreds by night had a vision of his advent to their village. The Magi came from the East by the vision of the star. Joseph went into Egypt incited by a vision and by another vision returned to his own country. Our gospel arose out of

this vision atmosphere, and when it took its second great start at Pentecost, we see a renewal of visions and that Peter quotes from Joel to show that visions were to be a mark of the new era, and after this every great beginning for the spread of the truth began by a special commission given to some individual in a vision and often complemented by another as in the case of Paul and Ananias and of Peter and Cornelius.

Peter had quoted Joel on the day of Pentecost to show that in the last days God would pour out His Spirit upon all flesh. It was by this means that Phillip bore the good News into Ethiopia thriugh the queen's treasurer. Peter in a vision of three acts is sent to Cornelius who had been told in a vision to send for Peter at Joppa. It was by vision that Paul was called to the ministry and by vision Ananias was told to receive him. In these cases the vision was doubled as in the case of Joseph, who explained to Pharaoh that the vision of the king had been doubled unto him that he might know thereby that it came from God. This kind of literature was created in times of great anguish and of deep emotion. The Christian writers continued to the last to accredit what they said and wrote to the authority of these writings. They knew not this New Testament of ours—these other books—by which we judge and convict "The Revelation," which was itself the first in fact to be received as inspired Christian scripture; so that while the Revelation seems to be the last book it was in fact the first to be received as inspired scripture, unless we suppose its own high claims were denied and this book as we shall see, is the furthest possible removed from a revery or the vagrancy of a dream. The Roman persecution had imposed a situation, which could in no other way be so well met. It was in exact line with the old world conflicts. The Christ had come among men preaching that kingdom which was so long expected, and of late preached with power by the Baptist. Christ had

made the coming of the kingdom the first subject of His prayer for the disciples and in His great parables "the kingdom" is the central and constant theme. When he now returns, and stands upon the earth and upon the sea with feet like moulten brass, and there lifts His hand to heaven, He swears that with the sounding of the seventh trumpet, the kingdom of men shall have "become the kingdom of God and of His Christ."

One trouble is that our religious education, being western, Pauline and scholastic, we have inverted the order of things, have added the Revelation, a dead weight to books that were afterward added to the Revelation. Have we really rejected the chief corner-stone?

Our scholars call the vision books, "Apocalypses." This, our lay brother has wrongly confounded with "apochraphas" or doubtful books, the Revelation being in fact among the best authenticated, and the only fair way with him is to call them "vision books" as against scribe books, and which are as authentic as Isaiah or Ezekiel, which also opened with great visions. Also Zechariah and Habbakuk might almost be called vision books. It is however, in these later and more distinctive vision books that we meet with the praise of martyrdom, and here, too, we find the resurrection the eternal judgment, and everlasting rewards, and in fact nearly all the New Testament ideas, which we had regarded as distinctly Christian. Yet these ideas are contained in the books of Daniel and Enoch and other pre-Christian revelations by vision. Therefore, the later Jewish consciousness, of the time of Christ the more easily passed over into the early Christian consciousness, and may, we hope is, yet to be restored, by the re-instatement of The Revelation to its original position, to exert its real power in the times now upon us.

It is said that the reason the Jews were willing to let their vision books drop out of use was because these

books so perfectly set forth their Messiah, as fulfilled in Christ, whose claims they had rejected.

It was an awful venture in Luther to reject The Revelation, from among the Scripture books, for his example has been generally followed by German and other critics, even to the point of the stupidest abuse by some. Even of late years many of the vision books, which were preparatory to The Revelation, are no longer printed by the great Bible houses.

Daniel remains a sentinel in the Old Testament, and The Revelation in the New Testament, to bear witness to a mighty and sacred literature, made obsolete in heathen times, but now so much needed in the giant grapple of Christianity with the world of idolatry, both at home and abroad, and some of the noblest scholars in the world are awakening to its importance.

The central question in both Judaism and Christianity, is whether Christ is "the stone," that was to be "cut out of the mountain, without hands?" Whether He is in right "Prince of the kings of the earth," a question much avoided in this day of Mammon's power.

In their testimony to the truth concerning Christ a multitude of witnesses laid down their lives, thus following the example of the apostles. Whence comes it that The Revelation has never formed an integral part of any religious system? Why is it that all the efforts to restore primitive Christianity by the measure of the books, should have left this one out? This one, which alone expressly claims to have come from God, and why is it that raising the great reform cry of "the Bible, the whole Bible and nothing but the Bible," we should not have included it, but have even despised, and have cast it away with others also that belonged to its system? Why have we contented our selves with such extenuations as that it is "weird," a "mere curio" not meant to be understood, or meant to be taken seriously, not to play any

part in our religious consciousness or of the gospel's world achievements?

Is it not the more paradoxical that now when search is made for even the least item that could give new light upon the life and character of Christ; now when all the scenes of His life have been gone over, have been measured with a chain, have been photographed and thrown upon screens; now when maps and charts of His country continue to be produced; now when every hill is dug open, and every stone turned over, and every crevice examined for some additional light; when archaeology, history, philosophy and science have done their best to give something new to the hungering world concerning the wonderful Christ, that we should have found little or nothing in His own Self Revelation, but rather a mere mythical figure.

A Yale professor calls The Revelation "The religion of emotion," and compared with the cold, dry atmosphere often found about a college, we might well prefer one of its hearty "amens," or an unctious "Hallelujah," to the harrowing, senseless college yell which some delight in.

Rich and vast with meaning is the Revelation of Jesus Christ, which God gave unto Him to shew unto His servants, not yet made an integral part of any creed, taught in no college, nor advocated by any press, nor preached from any pulpit upon the high plane of its own professions, or even upon the level with the other books, and yet upon the Revelation new books continue to appear in increasing numbers. Our Yale professor says this class of writings "does not appeal to the scholarly mind at all, but to the lay mind." He thinks they were probably never intended to be understood, yet he tells us truly, in spite of all, "they are highly illuminating." Is it possible that professorships in some colleges have something about them corresponding to the trade-mark which we meet in other callings? Is there not an affectation

of intellectual weariness that presumes that enthusiasm and high emotion are contrary to intellectual greatness? Surely these things are not essentially incompatible and there should be no hindrance to the study of it.

Since Canon Farrar pronounced the Revelation "a cryptogram" the interest in its careful study was rather discouraged than stimulated. Men approach the book as they attend a funeral; they seem to tip-toe around and whisper of mystery. The commentaries are now hot and now cold. We ventured but a hair's breadth from one another, and hold on to one another like men sliding around on the ice without a foothold. True, there is a feeling of repulsion at the horrible creatures mentioned in the Revelation, not unlike those cartoons in our current papers, but they tell the true story even to those who cannot read, and show at a glance the writer's conceptions of the nature and characteristics of the actors, and the question at issue.

A defining explanation of a great cartoon is unequal and insipid. It is like one pressing his nose against a great painting in order to experience its grandeur. Its power is in its very vagueness. We must not attempt analysis on a petty scale and so belittle great thought and high emotion. Explanation and definition lose us much like emptying a glass of honey when half sticks to the glass.

No deadlier conflict was ever waged than that between the Roman Empire and the Christian cause. It was the struggle of the religion from heaven against the religion of brute government, and all the religions in the Roman Empire being without pure morality, they could easily accept the decree of emperor worship, but not so with the Christians, who would sooner suffer death than give up their faith in Christ.

In this great conflict the Jews had become one with the pagan enemies of the religion from heaven, and are so treated in The Revelation.

SCHOLARSHIP.

The latest Bible dictionary, that of Hastings, tells us that the Revelation is now viewed from the standpoint of

1. The contemporary historical method.
2. The literary critical method.
3. The traditional historical method.

It adds: "Yet they do not, taken together, cover the ground. On two general lines work remains to be done. One is the psychological study of the apocalyptical writings, the other is the historical comparison of the Christianity of the Revelation."

It is with this last feature that this book will specially deal.

Professor Frank Chamberlain Porter, in his recent book, tells us that, "In quite recent times the historical method has, it is not too much to say, broken the seals." "To the historical student these vision books have taken rank among the best instead of quite the least understood books of the canon, and their importance has grown with their understanding. Out of the background to which they were once relegated they have suddenly been pushed far forward."*

*The Apocalyptical Writers.—Charles Scribner & Sons.

DISPARAGEMENTS.

The disparagements of the Revelation are in astounding contrast to its own appraisements. Disparaged as a wilderness of strange symbolism it has been a refuge for all those heritics who persecuted in one text flee to another and at last into this hiding place as a last resort, where all were lost in the darkness: hither also do ministers resort for fresh texts when all else has failed. Henry

Ward Beecher is reported as having expressed the common impression of his time when he said, "If a man is not crazy before he begins the study of the Revelation, he will be before he gets through."

But a new note has been struck since then which promises to place Christ in the center of His own system as self-revealed, as both Alpha and Omega. The Revelation deals with great signs and portents and is suffused with emotion and men pause at the threshold and fear as a child halts and stares through the cracks in a bridge till vertigo seizes him, fears to enter the rich man's lawn where stands the bronze lion beside the gate. Let no one fear to enter these symbols and the cartoons, to hear the oratories, to see the stage and its costumes, though it gives no oracle to our refined questions. Alas, that our religion should be ground up between the hard millstones of technical terms and blown dry as dust to blind our eyes. The pictorial language of the orient is least liable to change, being founded more upon natural objects it depends far less upon vocal changes than ours. The sign language is like our cartoon—it can be read at a glance. The last journal on my table shows a number of men of the cabinet observing the acts of certain beasts; one with horns and a bell on his neck—a steer claiming the field—while another, a senator from Ohio, is leaping over a high fence. The governor of New York is chasing him, being held in by a keeper, and a senator from Indiana looks wistfully over the fence. These animals are named "Taft" and "Foraker" and "Fairbanks." Such cartoons are to set forth the situation of the hour as to the presidency: they are dragged to the animal plane like Æsop's immortal fables, which let none of our exquisite critics despise in any supercilious fashion. Our religious press is still shy of this manner of teaching, though the Sunday Schools get most of their pictures from John's symbols. Our divorce of church and state,

our surrender to a languid rivalry of sects that hang upon us by a kind of chronic continuance restrain our faculties and our freedom of vision. We are now approaching all problems with a new mind. Do we not need something in our Christian world analogous to the material and scientific progress of the times? What might occur if we should really open the sealed book?

The widest division of men in our world is between the hopefuls and the dolefuls or backlookers. It is the difference between Sarah and Hagar, between Jacob and Esau, between the conservative who cries out "Why hast thou come to torment us before our time" and the progressive who shouts "Onward and upward;" between those who dwell stolidly in the earth and build a Babble and those who raise a Jacob's ladder to the sky upon which angels and men may ascend and descend; between the flesh that sits down in woe and the spirit that leaps for joy; between the man who has visions of the infinite and the one who draws a salary by doling out a program; between the eleven strong, self-esteeming, common sense men (dream haters) and a dreamer, Joseph, their brother, who saw the stars of heaven shine at noonday from the bottom of the pit, where they in envy had lowered him and afterward saw them cower at his feet when his dreams had turned to crowns full of stars, which they, too, could see long way this side of heaven. It is the difference between those Christians who take their ideal of Christ as he was on earth among the Jews found in the synoptic gospels, restrained even in speech by their dullness of hearing, and those who accepted the teaching of the Holy Spirit after Pentecost in "tongues as of fire" that burn away the dross of sin within and bring peace of soul and good will to men without. It is the difference seen between the apostles themselves, at first vagrant followers of Christ ready to desert and to deny him and to return to their fish nets, and the same men as they stand before

the rulers after Pentecost with a fear of God in their hearts that drowned all man fear and were ready to die in holy martyrdom. The Christianity which takes its knowledge from Christ before Pentecost and that which takes its ideal from the acts and teachings after that event remain two distinct types. "It is expedient for you that I go away." "In that day ye shall know." "The spirit shall teach you all things." "You shall take no thought what you shall say when you are brought before the rulers, for it shall be given to you." There were two currents after Pentecost. The earlier type had nursed at the breast of Judea and was the kind to make trouble at Antioch, which was the second seat of Christianity. The other stream found its champion in Paul, whose doctrine and spirit were revived at Wittenburg. But the last development of Christianity had its seat at Ephesus and is to be last restored, and waits recognition against all the barriers which these forewords inveigh. Thus it was that Peter, Paul and John became the heads of three advancing types of Christian faith. John, the pure Hebrew, the man of allegory, of symbol, of drama, prophet of lavender and brimstone, the highest in oratorio, stirs our emotions with the acts of the Christian Messiah, but we separate him widely from our programs.

If Christianity is ever to exert its full strength upon the world, then the only book which expressly claims to have come from God can not be left out. Any plan large enough to include the Revelation would make it the chief corner stone of the building, and its rejection remnids us of the words of Christ, "You have taken away the key of knowledge." It need not be said in disparagement of the other New Testament books that they do not make any such exalted claims for themselves, nor for one another; nor that they do not even aspire to regard themselves as books at all, and certainly they do not claim to face the wide empire of world religion; or need we cite that they

were not written with any thought of the centuries ongoing till the end; nor is it necessary to remark how little account they take one of another; nor how improbable there was any concert of action among the writers, each writing his part of a New Testament yet to be; nor yet to question how they came to be recognized on a par with the older scriptures; nor to observe how we came to put the apostolical and the anonymous books on the same level in our Testament; nor to raise any disparaging comparison. Yet the common attitude toward the Revelation is in itself a challenge for comparison which it is hard to resist. The book itself holds out a strong enough inducement to get itself read to make necessary no polemic against the worth of other precious writings. It is enough that not one of them makes any such exalted claims, or pretends to such completeness and finality, or inviolability. On the principle of progressive development this should be the highest word, as it was the last communication from Christ. On the ground that Christ was his own best teacher, the Revelation should be the best report of him. On the ground that his own most intimate friend could best present him, John would be his chosen scribe; on the principle that the greatest emergency of the church would call out the greatest revelation, this is the occasion, and on the ground that all the Christian books are to be accepted upon their own claims this one stands at the head. What are the claims of this book entirely uncontradicted except by confessed ignorance?

THE CLAIMS.

It is a book that brooks no opposition, no addition or subtraction, and of all our Christian books the only one that calls itself a "book," the only one claiming to have been so declared by Christ or expressly commanded to be

written and sent to the churches. It opens with a blessing on him that reads and upon him that hears and keeps its words of prophesy, and the last chapter repeats this blessing. The Holy Spirit seven times warns him "that hath an ear to hear what the Spirit saith to the churches;" John, when he saw the book close sealed in the right hand of Him who sat upon the throne "and no one in heaven or on earth able to take or to look upon it," "wept much," and when he had himself taken and eaten it, found it sweet to his taste. When at last John had been led up the exceeding high mountain to see the holy city, he fell down to "worship the angel which showed him these things," but was restrained. It not only persuades us as no other book in the Bible to read and to keep its sayings, but it appeals "to him that hath wisdom" and to "him that hath understanding" to consider. It commands that it be "written in a book" and sent to the churches and that it be "not sealed up." The angel guide also twice declares, "These are the true words of God," and the whole is crowned by the broad truism that "The testimony of Jesus is the Spirit of prophesy," and this is "the testimony of Jesus Christ which God gave to him to show to his servants." But visionless souls have condemned it and unhallowed lips have named it "the sealed book" and have "sicklied over" its mighty words "with pale cast of thought." Yet here is our blind Sampson come to pull down the temple of Christian paganism. It calls itself "The Revelation of Jesus Christ which God gave unto him to show unto his servants and he sent and signified it by his Messenger to his servant John," who bears record of the word of God and of the testimony of Jesus Christ." With such pains to get itself read and understood and kept we might expect it to close with anathemas upon him who meddles to "add to or to take away from its words of prophesy." The crowning glory of its message is its invitation for all to come who are thirsty and that

they who have heard shall say, "Come and drink of the waters of life freely." The things John is told to write are "the things that thou sawest, the things that are and the things which shall come to pass hereafter," and they are from "Him which Is and Which Was and Which Is To COME."

We surely need it now when some are turning back to the sermon on the mount for the plan of salvation; now when they are comparing Christianity with the religions of the East. No other time in the world's history ever called so loudly for a universal religion as the present and from John we obtain that religion. The question is, What are those who have accepted the mountain sermon going to do about the immoral conditions of those who care nothing for it? The Revelation deals with the mission of Christ among the kingdoms of men, and with the answer to that prayer, "Thy Kingdom Come, they will be done on earth." What he said in the court of Pilate, "I am the king of the Jews," "For this purpose came I into the world," is here carried out.

His foes said he "spoke as never man spoke," and his disciples asked him why he spoke in parables and dark sayings, and even Paul was accused in the letter of Peter of having "written some things hard to be understood" which the ignorant wrest to their own destruction even as they do the other scriptures; "the veil being upon their hearts" then even as now. We can not object to the figurative language of the Revelation without taking the attitude of those who oppose all our religious teaching expressed in figurative language.

The "seals" and "trumpets" and "vials" are not more mystifying than the "harps," the "crowns" and "thrones" we sing about. Do we not have to explain nearly every word in our religious vocabulary to the ignorant? We do not hesitate to call Christ our "captain" as Paul did. Yet he was not in any army, but is the "Prince of Peace."

We also call Him "Shepherd," as He called Himself; yet He was a carpenter by trade, and herded no sheep. We call Him judge, though He was never in the law, and even said, "I judge no man." So also we call Him Teacher, and Physicain and Ruler, though He taught no school, practiced no medical art nor held any ruling office.

We have to explain that we take all these expressions in a higher and spiritual sense. Of the more than fifty names given to Christ in the Bible nearly half of them are peculiar to John's gospel and Revelation.

The Master Himself was free in His use of names descriptive of character and office. Instance, when He called Peter a "stone," and the sons of Zebedee, "sons of thunder," and Herod a "fox," and once He called Peter "Satan."

We Christians do not admit that it shows an unsound mind to use these symbols, but worldings accuse us of unsoundness, vagueness and mysticism. Christ fills many offices, and wears many diadems, and there is no direction in which a soul may go away from God but Christ stands in that way with title and power to turn him back to the Father's house. True, we of the West make quite a medley of our metaphors, when we say, "I was sick, but Christ taught me," or "I was ignorant, and He healed me." More properly we say, "I was a vagrant and the Captain of Salvation enlisted me," or "I was an orphan and the Father adopted me," or "I was a criminal, and the Judge justified me," or "I was filthy, and the Holy One sanctified me," or "I was a slave and He purchased me," and so on.

We have now said this same thing over and over, and we might go on quoting a much longer list of symbolic forms which we constantly use, not one of which is literally true, but all of them are to be taken in a "mystery" that speaks to our deeper "parts" in voices of thunder.

The ignorant worldling stands aghast before such a vast vocabulary of mystery much increased when we sing our exultant songs in the most extravagant words, and yet from our own mouth comes the complaint that the Revelation uses too excessively such figurative language, taking the scoffers' attitude against this valedictory of divine communication.

Some of these highly figurative names have been made the foundation of elaborate doctrines, exalted into creeds of faith, or bulls of execration, being used in a literal or legal way. The expression, "purchased by His blood" has been hardened into something like an auction cry, and Bibles have been printed interlining with red ink every mention of His "blood."

In the same absurd way there might be a flock of sheep around every verse that calls Him "Shepherd," and a circle of bottles around every text that calls Him "Physician," or a squad of soldiers about every text that calls Him "Captain," and so on in so paltry fashion.

A proper principle of unification and pure spiritual freedom would use all these freely as they are used in the accepted writings of the New Testament. Christ is called, "Savior," "Physician," "Judge," "Captain," "King," "Shepherd," "Lion," "Priest," and "Lamb," and our acceptance of Him is called "healing," "enlisting," "converting," pardoning," "justifying," "being born again," "made free," "saved," "bought" and "sanctified."

These expressions serve nice discriminations of our mental and spiritual states, in need of a helper, but any one of them in the mouth of a sectarian doctrinaire can be harped to death or hardened by the inherent tendency which spiritual things have to creep into material forms. It is so that the empty husk of a truly spiritual beginning is so soon left in our hands to mock the virgin glory of our "first love."

To be saved, to be healed, to be adopted, or justified,

or converted are all one and the same change from death to life or "being born again."

To be in His family, in His army, in His flock, in His ship, in His school, in His kingdom, is all one and the same.

See what vast theories have been sprung from Paul's use of legal terms, and how philanthropy has been turned into philosophy, and religion into reason, and the doing of righteousness into right thinking, blinding us to the grace, beauty and power of the original message.

A scholarly writer has just said in a magazine, that "all religion has a tendency to put the mind to sleep." He did not tell us what was the matter with his own mind, or what kind of religion he had before him. Our modern method of seeking knowledge is by analysis. We take things to pieces, we destroy them, and Satan is called the destroyer. Analysis is the dissolution of the whole. Do we vainly expect to know how things are put together by finding a way to destroy them? Is it necessary to know that the air is composed of three elements or of six, in order to breathe and live?

Our proof-text systems of religion are ridiculous. Those who reject the Revelation because it seems vague, are the victims of the academy and of the times. They close their eyes. Whether we hide the Bible under lock and key or blindfold the people, it is all one.

HYPOTHESIS.

Now if it can be shown that this book is an orderly production and justly amenable to the tests of proper literature, then that order would form the basis of its true construction and proper interpretation. All other creeds would then be mere adventures and hence worthless. If we here find well arranged and orderly facts, such as lie at the foundation of our Christian history, and

which are not alien, or far-fetched, it becomes still more probable that they govern its rational interpretation, and, finally, if we find that the current events of greatest concern to the church at that time are clearly recognized in their relations to the cause of Christ and to the world, we shall have established the truth of this contention by the mouth of two or three witnesses.

To its literary formation, then, we direct first attention.

NOTE TO THE READER.

It may assist the reader's understanding to conceive correctly of the triple nature of the testimony.

The out-standing facts of Gospel history such as that Christ taught in parables, that He was put to death and arose and ascended, that He sent forth the Holy Spirit, and sealed thousands of the saved; that He commissioned His apostles, that they added another to their number and received the Holy Spirit, and that Paul was added to them by a special call and that John was visited by Christ with The Revelation; are the substantial facts; and these are staged in a drama, and over against these there are counteracting parts by imitation by the enemy, making a triple exhibit on the same model, thus: If I put my hand near my lamp it casts a shadow upon the wall and the mirror opposite catches the shadow and reflects it and so causes three hands to appear. The shadow and its reflection are much enlarged, but true to the hand and exactly repeat its every movement. The shadow upon the wall and its reflection in the glass are two witnesses to the hand. In similar fashion are the witnesses to the following interpretation of our Gospel history, whose reproduction forms the base of The Revelation.

THE DATE.

Both the date and its importance will appear in the body of the work. Till quite recently the date of the vision was inferred by many from the allusion to the "temple" in Chap. II, under the mistaken impression that "the temple" of Jerusalem was intended. A better method with the book it is hoped will clear up this to the satisfaction of all, not indeed as to the exact year of its date, but as to the historical occasion that gave rise to the exile and to the vision.

John's use of the word "temple" is a synonym of the "church" or "the holy city," "the New Jerusalem." This error is of a piece with the literal interpretation of "shortly come to pass" and "come quickly," which many interpreted to mean that the "prophecy" had its fulfillment at the time. This is only an easy way of getting rid of the book by a lexicon definition of the words taken literally and in disregard of John's own dialectic. That is a wrong method, beside in a larger scope John is told to "write the things thou sawest, the things that are and the things which shall come to pass hereafter," beside this also is the unquestionable certainty that it treats of the last things as well as the first and present. But as the past, the present and future were all treated under one head, and not of specific events, as we commonly regard them, but rather in their philosophy and essence in respect to the great conflict of the spiritual against carnal empire till the end, in which our own conscious experience attests its truth better than isolated or historical events, so called, its time is the whole time, "till time shall be no more."

Prof. James Denny of Scotland has just said, "It is not long ago that the Apocalypse and the fourth gospel were regarded as the opposite extremes of early Christianity, representative of modes of thought and feeling so

remote and antagonistic as to be virtually exclusive of each other, but a deeper study has brought them in some respects into closer mutual relations than any other two books of the New Testament."

These are timely words and their purport enormous, as that close relation will appear again and again.

It must suffice here to say that as John was so introspective and painstaking in his gospel to mention all the circumstances of his personal intimacy with Christ from the time of his call with Andrew to follow Him at the Jordan to the scene of the last supper, his laying his head upon the Savior's breast, his presence at the trial, his being spoken to from the cross, and having the mother of his Lord committed to his care, and of his having outrun Peter and come first to the sepulcher, and then after this in this same gospel to have entirely forgotten to mention the vision and that Christ had come to him in exile and laid His hand upon him, is too absurd a presumption to entertain and disposes of the theory that his vision was received earlier than the writing of the gospel. The following pages must do the rest.

That the last chapter of John's gospel in which the advent to John is anticipated was an addenda to the original writing may be true. In it are the words, "What is to thee if he tarry till I come?"

This might also go to show that the "Revelation" was written before this addition to the gospel was made. The gospel was written hardly earlier than 86 A. D., and the old date, 96 A. D., is not far out of the way for the date of the vision. To construe the whole allegory by a literal interpretation of such words as "temple" or "quickly come to pass," is a bad method. The "time" element of the prophecy will be found in another place.

FIRST BOOK

Chap. I, IV.

CHRIST'S SEVEN OPEN LETTERS.

PREFACE OR DRAMATIS PERSONA.

The Almighty in seven titles as Creator.
The Christ in seven titles as Author.
Holy Spirit in seven titles as Advocate.
Apostles as seven letter Carriers.
The Churches as seven Candlesticks.

COMPOSITION.

Reversed order of the groups, Divided by

Ephesus
Smyrna
Pergamos

CHRIST ASCENDING
SPIRIT DESCENDING

Thyatira
Sardis
Philadelphia
Laidocea

CONCLUSION.

THE MILLENIUM

The throne and Him that sits upon it.
The elders around the throne.
The Holy Spirit—Lamps before throne.
Sea of saints in white before throne.
World powers as living creatures round about the throne.

THE REVELATION.

The Revelation of Jesus Christ, which God gave to Him to show His servants.

FIRST BOOK.

THE OPEN LETTERS.

PREFACE.

The Revelation of Jesus Christ, which God gave him to shew unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bares witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw.

FIRST BLESSING.

Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

GREETING.

John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of

the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

TITLES OF THE ALMIGHTY.

I am the Alpha and the Omega, saith the Lord God, which is and which was and which is to come, the Almighty.

JOHN.

I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laidocea. And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance

was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

MYSTERY OF THE STARS AND CANDLESTICKS.

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

EPHESUS.

To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

SMYRNA.

And to the angel of the church in Smyrna write;

These things saith the first and the last, which was dead, and lived **again.** I know thy tribulation and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you in prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death

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PERGAMUM.

And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged sword: I know where thou dwellest, **even** where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. He that hath an ear, let him hear, what the Spirit saith to the churches. To him that overcometh to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

THYATIRA.

And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel which calleth herself a prophetess; to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. Behold, I do cast her and them that commit adultery with her into a bed of great tribulation, except they repent of her works. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. But I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

SARDIS.

And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou are dead Be thou

watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

PHILADELPHIA.

And to the angel of the church in Philadelphia write:

These things said he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I will make them who are of the synagogues of Satan, which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I will also keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new

Jerusalem which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

LAIDOCEA.

And to the angel of the church in Laidocea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot: So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

CONCLUSION.

THE MILLENIUM.

After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as

of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must come to pass hereafter. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he **was** to look upon as a jasper stone and a sardius: and **there was** a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones **I saw** four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And **there were** seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne a multitude, as it were, a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures composed of eyes. And the first **was** like a lion, and the second like a calf, and the third had a face as of a man, and the fourth **was** like a flying eagle. And the four emblems having each one of them six wings are entirely composed of eyes: and they have no rest day and night, saying, Holy, holy, holy, **is** the Lord God, the Almighty, which was and which is and which is to come. And when their living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things and because of thy will they were, and were created.

THE OPEN LETTERS.

The literary genius of the Revelation requires us to recognize it as consisting roundly of five well formed books all constructed on the same general plan.

Let us call them THE OPEN LETTERS, THE SEALED LETTERS, THE TRUMPET VOICES, THE EVANGELS and THE AVENGERS.

The book of the seven open letters, we feel, is near to us, being addressed to well-known places and bearing upon the then present conditions and in figures of speech familiar to us. They are the good counsels of Christ to His churches in open messages and precede the greater sealed messages in the Father's right hand, though in point of time they came out from the Father through the Son. This book pertains to the churches as they were at that time, while the greater sealed book pertains to the whole scheme, past, present and future, sealed and inaccessible to the world, to all men, hidden from angels, but to be achieved by Him who was made worthy, "having washed us in His own blood."

The Analysis given in the diagram of the Ephesian letter shows good order. It shows a proper preface, or dramatis persona, to these open letters and a present and intelligible approach to the whole book. It shows even a beautiful composition without parallel in either sacred or profane literature. These letters are closely unified at their heads by the array of florid signatures of their princely author, who varies His many titles in His address and closes with the glowing promises which change in like manner, so uniting them all with a double halo as one general message as well as expressing a particular message to each.

The preface and the conclusion, added to the seven letters, make nine distinct parts of the book, yet the signature remains "seven," under which all is contained,

the proper literary divisions and numerals being secondary, as we shall presently and frequently see.

The actors, who are the same in all the books, are here set before us in full stage setting, with full title and insignia, and we are to identify them in all cases by their relations to Christ, and by what they do in His cause.

The conclusion to each book is a panoramic view of the Messianic hope realized, the culmination, popularly called "the Millennium," which closes the Christian time in so many cycles. But there lies a deeper significance than appears on the face of these glowing letters so composed, and as just explained. This paramount and significant fact in all the five books is their division into groups, or orders, of "four" and "three," and these groups are set over against each other contingently, for in the end they are united and constitute the "seven," which carries both the sign of creation in seven days and their spiritual consummation in "the kingdom come" announced by the seventh trumpet. "Four" signifies worldly or pertaining to the earth. The sign takes its roots in the fall and banishment of man, the going out from God where the river "divided into four heads" and men divided, and so it became the symbol of apostasy.

"Three" is the sign of the spiritual reign and of the victory that overcomes the world. The division of these open letters into groups of four and three is signified by a fact scarcely noticeable even to a careful reader, but a fact of the greatest significance and one that shows a literary vigilance and spiritual penetration that challenges comparison in the art of letters. In these open letters the group of three comes first. In the letters to Ephesus and Smyrna and Pergamos the promise proceeds directly and regularly from the Spirit. "Thus saith the Spriit to the churches, 'to Him that overcometh I will give to eat of the tree of life,"' and so on, while in the group of four, that is, to Thyatira and Sardis and

Philadelphia and Laidocea, the promise "to him that overcometh" proceeds directly and regularly from Christ Himself as if present in person.

This transition, or exchange of official relations, signifies, as we shall see, the changed attitude wrought by the ascension of Christ and the descent of the Holy Spirit. While on earth, Christ dispensed His promises and blessings in person, but having ascended on high, thereafter through the Holy Spirit, as fully set forth in John's gospel.

Thus was His ministry divided by the death and ascension into two parts, or qualities, an earthly that was cut off by His enemies, and a heavenly through which He was to conquer by and through "the eternal Spirit" and so to be with His people till the end.

This transposition is not an accident, but, as we shall see in the books to follow, is in very truth an ingenious device of excellent order and one that marks the turning point in the ministry as the time before and the time after the ascension.

Thus the glorious ascension and the day of Pentecost make the turning point, or pivot, on which all depended. This high order of things does not rest on numbers as units but upon vital truth, upon historical facts, and calls upon us for that patient meditation common to the Orient and so much needed here and now. Here, too, we find order and beauty that vies with Grecian art. Here is real literary workmanship; where we thought all was haphazard.

These comprehensive letters are dictated by Christ, but advocated by the Spirit; they are addressed to the messengers called stars, giving reproofs and instructions to the churches, and warnings and promises to the individuals in person. John is made the scribe both to write them and himself to carry them, not as separate but as one message to the churches, uniting Father, Son and

Spirit and apostles and churches and individuals in one bond, not broken by location, not broken even by death, for John was in the spirit and both Christ and the apostles were present. While Christ so beautifully varies His titles at the head of these letters, the Spirit in a monologue ratifies them, saying, "Let him that hath an ear hear what the Spirit saith to the churches," and while Christ speaks four of the promises, the Spirit speaks three of them; and not only are these seven churches so united in these bonds, but the seven letters with their prologue are united to the entire message by the closest cohesion. No literary form could be more consistent or constructive.

While there are seven churches addressed as "the seven churches of Asia," we know there were not fewer than nine there in Paul's time, and, as John acted for them all, the numeral value again gives place to the spiritual or mystical. Then John is "in the spirit," while in a sense Christ is present to lay His hand upon him as though they were met in the vague twilight where time passes into eternity and the line that divides the imagined two worlds is effaced for one larger realm. The frequent recurrence of "seven" and of other numbers has misled many into making abortive calculations. The five books all have their categories of seven. They each have, in fact, however, nine or more literary parts. The seven being made up of "three" and "four," expresses an original and a final completeness. As seven churches include all churches, so seven Spirits mean the manifold Spirit or the seven voices of the one Spirit; the seven messages meaning the total of all the messages; the unit's value in all numbers in vision being only incidental. Even when numbers are used in the counterparts, as the "seven heads" and "ten horns" their symbolic import alone is intended The book stands with its feet upon the earth. Let us attend to facts and not fear the flight of fancy. We

are finding safeguards. Let its firm structure here correct an error of our day. It was conjectured by some one, and accepted by many, that these seven churches stood in such relations to the times to come that the last days are indicated by the last of these churches as "lukewarm," and so called the Laodicean age," to terminate the period of which the Ephesian church would, in that case, be as the head of gold, and the Laidocean church as the feet of clay. Upon this theory Christ having failed, and the apostles having failed, and the Spirit having failed, and the church having failed, Christ will come again by a new power and presence and accomplish His golden age preceded immediately by the Laidocean age of apathy. Whether the theory is correct or not it certainly has no support, but rather a vigorous refutal, in the order of these letters, for the chuch of Laldocea is not the seventh church as it seems to be. It is the last of the group of four. These open letters are not numbered as the sealed letters and trumpets are, and the order of the groups of four and three reversed. The group of three comes first and that is another transposition of the greatest importance, but of the same import. It is in the three first letters that the Spirit makes the promise, and as the Spirit "was not given" till Jesus "was glorified," the true order of sequence compels us to recognize this transposition of order. The Laidocean letter being the last, and belonging to the group of four, we look to see a likeness between it and the fourth in the other books, and we find it. The fourth of the sealed letters shows a dead horse ridden by death; the fourth of the trumpets shows a dead canopy of darkness, sun, moon and stars gone out, and a like disastrous result to the fourth in each of the two books to follow to be noticed carefully in their places with other facts to confirm this order. The group of "three" normally follows the group of four and the third of the group of three is also the seventh, the last and highest.

Three is the group of the Spirit. It is also marked by the third standing apart to itself, by an explanation or supplement coming between the second and third, while in the group of "four" the acts are continuous in every case and without a break. The last of the group of "three" therefore is the true and normal "seventh" and always the end, or the kingdom come. When it happens that the fourth comes last and seems to be the seventh, which happens in three of the books, it is a disaster and judgment to the wicked as we shall see later If then we take the church at Laidocea as the fourth, which it is, with its six words of reproof and not one word of approval, and take the church at Ephesus, with its seven words of approval, and but one one fault, we shall have, if the order signifies anything of the kind, exactly the opposite result of a Laidocean age to come at the close. The failure to recognize these transpositions leads to dire confusion and defeats every effort at intelligibility. Instead, therefore, of the ages declining toward failure, a Laidocean age, the words of Christ still make good "first the blade, then the ear, then the full corn in the ear." Such is the destiny of the kingdom.

The immediacy of Christ's presence with John, laying His hand upon him and dictating the letters to him, is a ground upon which, as an act belonging to His ministry on earth, the transposition of the groups might rest, and so give additional meaning to those words, "What is it to thee if he tarry till I come?" This saying became a widely circulated rumor among the disciples and it is the only passage in the New Testament that seems to anticipate this Revelation and this advent of Christ to John. Whether this rumor was a reminiscence revived after Paul's death and the disappointment about the "coming" of the Lord, and its being recorded in the last chapter of John's gospel, has an interesting suggestion as to that chapter having been added at a later date as

some contend it was.

In the reversal of the chronological order of these two groups, we can account for the abruptness of the change from the Laidocean condition to the millennial scene that immediately follows (Chap. 4). Once set up the true order of these letters and we have in the church of Ephesus, John's own home church, a slant upwards from Laidocea toward the kingdom and agreeably to our natural anticipations. In all the five books the fourth is disastrous, and the third is the consummation or the millennial glory.

We can not leave these charming letters till we have observed one more example of the beauty and order of their arrangement. It is that historic tracery that lies, dimly but surely, under the promises. The first promise to the overcomer is the "Paradise of God." The promise to the next is that he shall "not be hurt of the second death" and to the next that he shall eat of "the hidden manna" as in the wilderness, to the next that "he shall rule the kings with a rod of iron;" that he shall be "a pillar in the temple of God" and last that he shall "sit down with me upon my Father's throne."

Thus the Garden of Eden, and the wilderness journey, and the entering and subduing the promised land, and serving in the temple come to view. Thus are these promises lifted up in historic tracery, as Moses lifted up the serpent in the wilderness; and from this last and highest promise of sitting with Him on His throne, to the scene of the kingdom that immediately follows (Ch. 4) there is a gradual ascent and no precipitous leap, for behold, here in the last promise is the Father's throne itself and we ourselves to sit with Christ upon it.

John says, "after this I looked and beheld a door opened in heaven and the first voice which I heard was like the voice of a trumpet, saying to me, 'Come up hither, and I will show you things which must come to

pass hereafter,'" "and immediately I was in the spirit." Of the many exhibits of the consummation in the book this is the fullest and most picturesque. The throne and its rainbow of emerald and its setting are here. Here are the seven churches as "lamps of fire" about the throne and the world-wide multitude of "the kingdom come," is a sea of white linen before the throne, and here is Israel's twelve heads of the tribes, united in an unbroken circle, with the twelve apostles of The Lamb about the throne. The seven lamps are called "the seven spirits of God gone out into all the earth," and the "seven eyes" and "seven horns of the Lamb."

But we find here also four revolting objects called "the four living creatures." We are shocked by their presence in these most heavenly associations. A lion, a calf, an eagle and a man-faced creature, all being composed entirely of eyes, each having six wings also composed of eyes, and all eyes looking adoringly to the throne fully explained when they say, "Thou hast redeemed us out of every kindred, tribe and tongue and nation," the whole world here at our Master's feet in the Millenium. "Come up hither," said the voice, "and I will show thee things which must come to pass hereafter."

These "four creatures" represent all the world. They give us the feeling that they are the effigies of dead brute empire; they appear as banners bearing the emblems of world empire in general and held above the multitude about the throne. They could not be the symbols of any particular government, being " out of every tribe, people, nation and tongue." We observe that they have brute forms mixed with the human, one having a face like a man.

They have each six wings, six being the sign of diabolism, and their number being in the sign "four" shows also their worldly office; but against the appearance of these brutish disparagements is the paradox that they are

now in company with the saints and elders about the throne, and they have harps and viols of incense, and sing the same song, and cast their crowns at His feet, and in timely fashion they serve Him "on the earth day and night," saying, "Holy, Holy, Holy, Lord God Almighty, which is and which was and which is to come. Thou art worthy to receive glory and honor, and power, for Thou hast created all things."

The door which John saw opened in heaven to disclose these creatures about the throne is the door we promptly close and therefore cannot see, but Christ says, "I have the key of David, I open the door and no man can shut, and I shut the door and no one can open," and again, "Behold I stand at the door and knock, if any one will open unto me I will come in and sup with him and he with me."

The Christianity which we ought to accept must welcome this scene with shoutings of joy, and the new thought of the dawning age will welcome the heroic task it invites of our new valor to purify the world-powers. The Christianity that knows Christ mostly as a babe in its mother's arms, or as riding into Jerusalem on an ass, shudders at John's bold and thrilling vision of Christ as "Prince of the Kings of the Earth." This is the new consciousness that will rise with our awakening to His full world-wide ministry.

We have not yet seen these creatures as presented in the millennial role, the world powers being divorced from our Christianity. There is a bit of superb irony in this picture of the world powers, arranged in the grotesque animal forms in this scene of Christ's triumph. These living creatures are here reconciled to the righteousness of Christ, who fulfills the cradle song chanted to the shepherds as they kept their flocks by night on the hills of Judea, and shows God on earth in the upright man, Emmanuel.

All who have read the Revelation have felt that upon some principle or other, it must be highly structural and orderly, not only because the composition of these letters makes good in literary canons, and not only because there seems a design in the oft recurring use of the numbers and so on, but also because it ends up in the feeling that a climax has been reached, and that for some good reason it's closing with a curse upon those who would intermeddle to add to or take from its words of prophecy, implies completeness, independence and finality. The action and interaction and the transpositions already cited raise anticipations of high order in the books to follow, not to be disappointed, and where we—

Mid scenes so strange and widely seeming,
Such facts commingling with such dreaming,
See gospel truths so blent with fiction,
So stately high with heavenly diction.

SECOND BOOK

V, VIII:I.

THE FATHER'S SEVEN SEALED LETTERS.

PREFACE.

The Father on the throne.
The sealed book in his hand.
Christ the seal opener.
Ovations of praise.

COMPOSITION.

The Groups in order

1. White seal
2. Red seal
3. Black seal
4. Pale seal

5. Souls seal
6. Wrath seal

Supplement

World powers
Ascent of Christ
Descent of Spirit
World powers restored
Saints sealed
Overture—New Song

7. Rest seal

CONCLUSION.

SILENCE IN HEAVEN.

Sabbatic rest as to Christ's finished work.

SECOND BOOK.

THE FATHER'S SEVEN SEALED LETTERS.

And I saw in the right hand of him that sat on throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, or to loose the seals thereof? And no one in the heaven; or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, Weep not; behold, the Lion that is the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw and I heard a voice of many angels round about the

throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipped.

THE SEALED LETTERS.

PREASCENSION GROUP.

FIRST SEAL.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown; and he came forth conquering and to conquer.

SECOND SEAL.

And when he opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

THIRD SEAL.

And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of

the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny; and the oil and the wine hurt thou not.

FOURTH SEAL.

And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over that fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

POSTASCENSION GROUP.

FIFTH SEAL.

And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellowservants also and their brethren, which should be killed even as they were, should fill up their number.

SIXTH SEAL.

CRUCIFICTION OF THE CRUCIFIERS.

And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as

sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?

SUPPLEMENT.

After this I saw the four angels standing at the four corners of the earth, holding the four winds (Spirits) of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And, I saw The Messenger ascend from the sunrising, having the seal of the living God; and he cried with a great voice to the four world powers, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

Of the tribe of Judah were sealed twelve thousand:
Of the tribe of Reuben, twelve thousand:
Of the tribe of Gad twelve thousand:
Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand;

Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin were sealed twelve thousand.

AFTER PENTECOST.

After these things, I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God; and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them. They shall hunger no more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto

fountains of waters of life: and God shall wipe away every tear, from their eyes.

SEVENTH SEAL.

CHRIST'S SABBATIC REST.

And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

THE SEALED LETTERS.

The second book reveals Christ as the first book reveals the churches. "In the right hand of Him who sits upon the Throne," John sees a book finished, and close-sealed with seven seals, written within and on the outside in the sole possession of the Father, Almighty.

The message within is hidden to men and angels, from the foundation of the world. It is the larger Revelation, and has priority in point of time over the open letters of Christ to the churches. It shows Christ's relation to God who gave it to Him to show to His servants.

We are now looking backward, for the letters to the churches must be regarded as having come out of the Revelation of the Father which He gave to the Son. The writing on the "outside" answers to the open letters, or that which was known.

THE ACTS OF CHRIST.

John beholds a messenger stand forth proclaiming, "Who is worthy to take the book, and to open the seals thereof?" He sees the sentient universe stand in silence and awe; no one in heaven, or on earth, or under the earth to answer the challenge, to attempt the book, and John says, "I wept much," but one of the elders, already described, comforted him, saying, "Behold, the lion of the tribe of Judah, He shall attain, He is able, He is worthy." Then John beheld "The lion of the tribe of Judah," appearing "as a lamb that had been slain," and "He goeth to Him, that sitteth upon the throne, and taketh the book out of His hand." That was the signal; silence gives way to a shout of joy that shakes the universe, for it implied He could break the seals and reveal the unspeakable messages within. And when He had taken the book, the four living creatures, and the four and twenty elders fell down before the Lamb, having each one a harp and golden

bowls full of incense, which are the prayers of saints. And they sing a new song, "Worthy art Thou to take the book, and to open the seals thereof, for Thou wast slain and didst purchase us unto God with Thy blood, men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom of priests, and they shall reign upon the earth. And I saw and heard the voice of many angels round about the throne, and the living creatures and elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a great voice, 'Worthy is the Lamb that hath been slain to receive the power, and riches and wisdom, and might, and honor, and glory, and blessing.' And every created thing which is in heaven and on the earth, and in the sea, and all things that are in them heard I saying, 'Unto Him that sitteth upon the throne, and unto the Lamb be the blessing, and the honor, and the glory, and the dominion for ever and ever, and the four living creatures said, "Amen;" and the elders fell down and worshiped.'" With such ceremony does John, in solitude, see and hear the Revelation committed to Jesus Christ, from the throne, unattended in the great act by man or angel. As we saw Christ's relation to the Holy Spirit, and to the churches, and to the apostles, and to John in the open letters, we are now about to see Him revealed in these sealed letters in His official attitude toward the world powers, which are at enmity with God, and also to His people, in which the visions of Nebuchadnezzar and of Daniel will be drawn upon for imagery because they dealt with situations exactly analagous to John's imprisonment by the world rulers. It is the same question between captive Israel and the oppressive world monarchy . So, we have a most apt and telling method for dealing with a then present situation. The sealed book has, all told, nine parts—adding the preface and a supplement to the seven sealed messages.

These messages are also in groups of "four" and "three," the group of "four" coming first, which is the natural order. The seals are numbered in due order of sequence, that is of historic development in process of time, unlike the open letters that dealt with present conditions.

Here the two groups of "four" and "three" are set in opposition by very decided marks. The last one of the group of "four" opens the door to Hades, and its inmates pour forth to the march of death, under a captain named "Death," while the second group opens the temple of God, where John saw and heard the martyred souls under the altar call upon Christ, their leader, to vindicate their cause and they are heard and answered, and then rejoice in seven exclamations of praise in which all creation joins.

The first group deals with the four living creatures, already explained as belonging to Christ by anticipation as He is to "have the heathen for an inheritance, and the uttermost part of the earth for a possession," and to be "the Prince of Kings of the earth." The four horses of different aspects upon different errands appear bearing four riders, equipped in four diverse manners, upon the earth , while the second group has no animal figure of any kind, but souls calling upon Christ from under the altar of the temple; then the kings flee from His face to take refuge in the rocks and dens of the mountains; then close with "a silence in heaven" in the seventh seal which is the end.

The contrast between these two groups could not be greater, and yet by that larger unity, which brings the ends of time together, they become one. It is like the flag of our United States that continued to carry all the stars, even of the seceding states, till the war was over and the union was restored. The first group deals with Christ's relations to the world powers, which He encountered on earth, that is in opening these seals He is revealing Him-

self as having come from the Father to be "the Prince of the Kings of the earth."

"No man hath seen the Father, save the Son, "Who dwells in the bosom of the Father," "Who came in the Father's name," He now and here reveals Himself. He is to rebuke kings, to "reprove the world."

This method prepares us to see the four living creatures reveal themselves in like manner The Herods and Pilates who crucified Him, putting the crown of thorns upon His head, are here in the millennium throwing their own crowns at His feet. The world powers when conquered, as four living creatures, call out the horses that represent the changes, which are to transpire.

The first seal being broken, one of the four creatures speaks as from the millennium, saying, "Behold," and there appears a white horse going upon the earth, mounted by one who wears a crown of gold, having a bow "going forth conquering and to conquer." Our interpreters have little trouble identifying Him when He rides a horse at the head of "the armies of heaven," but He passes incognito at the head of the world powers with whom He was then engaged in the mightiest conflict ever waged on the earth.

He would have been more readily received by a certain type of pious folk if He had been ushered forth upon an ass. The horse is the symbol of war as the ass is the symbol of submission and peace. Our obsequious Christianity refuses to recognize Christ in the role of a world power. This white horse, bearing his white rider, "the Prince of the Kings of the earth," is Christianity entering this, our world, with Christ "the head of all principality." It corresponds to the head of gold explained to Nebuchadnezzar as a revelation of Himself in his vision of the great image, which Daniel, the prophet, so interpreted to him. The same truth was given to Daniel in visions as four great beasts, and it required the angel

to explain them to him as he had explained the great man image to the monarch, thus doubling the vision by so widely diverse symbols, one showed how men view brute power, and the other how God views it through Daniel.

Our present Christian ideas do not admit that in any real sense "the government shall rest upon His shoulders." The first seal being opened presents the Messiahship of Christ having a bow. At first, He does picket service, bringing down one here and there. He had gained but few at His death.

This equestrian adventurer on the white horse is followed by a swordsman upon a blood-red horse, having a great sword," to slay and "to take that peace from the earth" which was offered by the coming of the white horse, bearing the white Prince.

The third seal broken discloses "a black horse," following the red and covering the earth. The rider is a merchant who turns the product of a mixed civilization into merchandise, trafficking in religion of avarice, and the sibyl voice cries out in the darkness, "A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine."

The fourth brings up the last, where death rides abroad on a "pale horse," and hell opens its gates and joins death in possessing the earth. Such is the dire end of brute dominion. This is the last of the group of four, and it corresponds to the lukewarm Laidocean church.

As we look down from the golden head of Nebuchadnezzar's world image to its feet of clay, which image was definitely explained to be the kingdoms of men which the stone was to grind to powder to be blown away by the winds of heaven till the stone became the great mountain to fill the earth, we see that the times following the advent of Christ under the symbol of four horses are represented as declining to make way for His

reign. It is the same lesson concerning the kingdom of God and the rule of man, but now it is carried over from Israel into Christianity. In fact it is the Messianic ideal where Christ sets Himself at the head. He is the rightful head of world power. The deterioration of value from the head of gold to the foot of clay is paralleled also in the decline of the churches from Ephesus to Laidocea, as it is from the white horse to the pale death horse. It was exactly because Christ claimed to be "King of the Jews," which their messianic idea expressed "king of nations," that "Herod and Pontius Pilate and the Gentiles and the children of Israel gathered together against the Lord and against His anointed to put Him to death."

The colors of these horses and the equipments of their riders would puzzle us if it were not for the well established usage in the vision literature which dealt with just this kind of situation in parallel forms. We know that persecution followed the gospel proclamation and that the dark ages ensued and that kingly crowns of brute power are now falling and that the white horse, followed by the red, then by the black, ending in the pale horse, is a good picture lesson of the spirit of the past and the present. It is the very idea of the decline and end of world power explained in the vision of Nebuchadnezzer. When Christ shall come forth again upon the white cloud mission to all nations and then upon a white horse, leading the armies of heaven, we shall more easily recognize him.

THE SECOND GROUP.

In passing from the group of "four" to the group of "three," we notice the entire absence of beasts and that we are in a new atmosphere.

We found no use of the symbol "three" in the first group, but shall in the second. The symbol "four" is

well taken care of. We have four horses called out by the four living creatures having four riders, on four different errands, the black horse has four kinds of merchandise and the fourth horse has four ways of killing.

The group of "three" opens against the "four" with the cry of the martyr's souls that call upon the Master for avengement; their prayer is answered in the sixth seal by a judgment upon their enemies in the forms and spirit of a counter crucifixcion, for this judgment proceeds from Christ and is retaliatory in nature.

The sixth is the last, that is, it closes the case as to the active ministry and work of Christ, His six days' labor. His mighty task of opening the seals that revealed His labors have come to an end, and with the seventh seal, He rests from His labors as God had rested from His six days of creation.

His own world ministry and judgments upon His enemies are completed. The sun and moon are darkened and the stars fall like green figs from a tree shaken by a mighty wind, and the mountains totter from their bases and the islands flee away and the rulers and captains and rich and mighty men run to the caves in the mountains and "call upon the rocks and mountains to fall upon them and to hide them from the face of God and from the wrath of the Lamb, saying, 'who shall be able to stand?'"

Such is the sixth seal. It is a retribution from God upon their enemies, promised to the souls that cry from under the altar in the fifth seal.

There lies between the sixth and seventh seals a notable part that has puzzled the interpreters and thwarted their every effort at explanation hitherto. This part we will call

THE SUPPLEMENT.

This has so frustrated the commentators that it has received from them such descriptions as "interlude," "hiatus," "episode," "interregnum," "excursus," and other words importing a break in the order.

It is, in fact, a supplement or addenda, and is the true key to the seals, so to speak.

It is in this supplement that we have a rehearsal that looks back to view Christ's changed attitude toward the world powers after His ascension.

As the true head of all principality and power leading the world powers upon the white horse, Christ had been crucified by the rulers and elders. Observe that John says, "After this I saw four messengers standing on the four corners of the earth." These are not new actors, but the same old "four" of Daniel, and of the king Nebuchadnezzer. In saying "after this" John shows that he takes a new start and the symbols employed and the acts show clearly that he is supplementing what had gone before.

Having put Him to death the world thought it had put an end to His career, but His immortal prowess asserts itself in a new role, when He ascended on high. The self-assertive world powers are presented as "standing on the four corners of the earth," holding the powers of the earth against His claim of "all power and authority in heaven and earth." They "hold the four winds," but His eternal scheme reasserts itself, and He is able to call a halt and a limit to their power and to claim His own. These four messengers that stand on the earth are "the four horses destined in the end to become the four living creatures, the four beasts of Daniel, and constantly

described as "tribes, tongues, peoples, and nations," all to be subdued to his reign.

Observe these four messengers are static. They assume to hold the world under their power against the Spirit from heaven, which it was promised should rebuke them, the Spirit which had raised Christ from the dead.

The earth and sea and trees are the creatures of God over which sinful man has not the dominion. John says, "I saw the angel ascending to God, having the seal of the living God,"—to seal His servants from on high, to have them numbered, to "lead them to the fountains of water of life," to "wipe away the tears from their eyes." Here we see opposition between the "four angels" on the four corners, "holding the four winds," and the three "things which they are not to hurt."

It is the ascending messenger who calls a halt on these powers, restraining them of their direful exercise till he is able to accomplish the sealing of the saints which renders them immune to the locusts from the pit of the abyss in the fifth trumpet.

Now this ascending "angel" is no other than Christ, and this is the second instance of signifying His ascension and of His changed relations thereby to the world powers, and to the disciples and to the Holy Spirit, and to the souls under the altar. This passage should read, "I saw The Messenger ascending with the Spirit of the living God," that Spirit which was to "rebuke the world of sin of righteousness and judgment to come." The Spirit is "the seal of God" as explained in John's gospel. No other than Christ did ascend in fact bearing the Holy Spirit. No other than He could command the rulers, no one but He could "seal the servants of God in the forehead," or "lead them to fountains of water of life;" and all this depended upon His ascension. We see here the same exchange of places that we saw in the open letters, the ascension of Christ and the descent of the Spirit to

seal the servants of God and to direct the administration. The prayer of the souls under the altar is satisfied in the vindication of the sixth seal, and we see these souls in white raiment, with palms in their hands, and John ' self is now asked by one of the elders "who arrayed in white raiment?" and he return for answer, saying, "thou knowest." H ended and he is told that God s tears. There was much we persecutions.

The ascended M the Spirit tha sweet c par

These sealed letters Christ is Himself the Alpha and Omega. It is He who opens the book. Upon the white horse equipped He takes the initiative. He is the true Head of gold above all powers and principalities. He rises above the earth, He ascends, He answers the prayers of "the souls under the altar," He causes the kings and princes to "hide from His face," He "seals His servants and numbers them, a multitude that no man can number, though He, the shepherd, counts them and knows every one by name, a new name." As we had in the open letters, His titles and His insignia spread out to the full, so in these seals we have His many offices disclosed, as receiver of the revelation, as the breaker of its seals, revealing Him in all His relations to the Father, to the Spirit, to the church, to the powers that slew Him, to the martyred souls under the altar, and to the whole company of the saints.

He is both the revealer and the revealed. Having finished His work the seventh seal sounds the curfew of His rest "and there was silence in heaven half an hour." The end of His mission is achieved. His official attitudes are fully set forth.

In these sealed letters we entirely miss the churches

as such. They are swallowed up and lost by the larger company which we know as "the kingdom," the whole company standing about the throne, Christ's completed host. Here, too, we entirely miss the messengers of the churches "the stars in His right hand." The Revelation which Jesus Christ, the Messenger, received from the Father, which was veiled in "parables" and in "proverbs" and "dark sayings," which He whispered into "the ears" of His disciples, and which they were to proclaim upon the house tops, when the Spirit, "the advocate" should come to them to "lead them into all truth" are dramatically set forth in these seals, and in the book which is to follow. Now that He has broken the seals, that is, has spoken in a mystery of the will of the Father, that will is to be proclaimed by trumpets from those whom He commissioned when He said "as my Father hath sent me even so do I send you." And breathed on them and said "receive ye the Holy Spirit."

THIRD BOOK

VIII-2 XI:19

APOSTLES AS SEVEN TRUMPETERS.

PREFACE.

Trumpeters stand before God VIII 2.
They are given trumpets VIII 2.
They tarry waiting and pray
Another is added to them VIII 3.
Are prepared to sound VIII 6
Proceed in order.

COMPOSITION.

The groups in proper order.

		SUPPLEMENT
		Christ Descends
		Gives open book
1. Trumpet.		Voice of Thunders
2. Trumpet.		Oath on time end
3. Trumpet.		John commissioned
4. Trumpet.		Is given a reed
	5. Trumpet.	
	6. Trumpet.	H. Spirit ascends.

CONCLUSION.

7. Trumpet.

THE KINGDOM OF GOD HAS COME

The temple completed and open.

The first group of the four trumpets are victorious against the apostles, the group of three prevails against the world.

THIRD BOOK.

APOSTOLIC COMMISSION.

And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

ELECTION OF MATTHIAS.

And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should offer the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth; and there followed thunders, and voices, and lightnings, and an earthquake.

PENTECOST AS TO THE APOSTLES.

And the seven angels which had the seven trumpets prepared themselves to sound.

FIRST TRUMPET.

And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

SECOND TRUMPET.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and there died the

third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed.

THIRD TRUMPET.

And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

FOURTH TRUMPET.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

AFTER THE ASCENSION.

THE WOE TRUMPETS.

And I saw, and I heard The Messenger flying in mid-heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

THE FIFTH TRUMPET.

SATAN AND HIS MOCK PENTECOST.

And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. And he opened the

pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon, the same that cometh up out of the abyss.

The first Woe is past: behold, there come yet two Woes hereafter.

SIXTH TRUMPET.

PAUL'S CALL TO BE APOSTLE.

And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God,

one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as heads of lions; and out of their mouths proceeded fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And the rest of mankind which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

..JOHN'S CALL TO BE SCRIBE AND PROPHET...

THE MESSENGER.

And I saw The Messenger coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and crieth with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. And when the seven thunders uttered their

voices, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not. And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

JOHN TAKES THE BOOK.

And the voice which I heard from heaven, **I heard it** again speaking with me, and saying, Go take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. And I went unto the angel, saying unto him that he should give me the little book And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was bitter.

JOHN'S COMMISSION.

And they saith unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

JOHN GIVEN A REED TO MEASURE.

And there was given me a reed like unto a rod, and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court

which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.

THE HOLY SPIRIT.

And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. They have the power to shut the heaven that it rain not during the days of their prophecy: and they have the power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. And they shall finish their testimony when the beast that cometh up out of the abyss shall make war with them, and overcometh them, and kill them.

MYSTERY BABYLON.

And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that are earthy rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

ASCENSION OF THE HOLY SPIRIT.

And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell: and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

The second Woe is past: behold, the third Woe cometh quickly.

SEVENTH TRUMPET.
THE KINGDOM COME.

And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become **the kingdom** of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sit before God on their thrones, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and **the time** to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

THIRD BOOK.

THE TRUMPETERS.

The book of the trumpeters pertains to the acts of Christ's apostles as the sealed book pertained to the acts of Christ as the apostle of the Father. His own personal ministry in the world was a sealed book. He explained progressively to His apostles, after the ascension, through the Holy Spirit who was to "teach them all things," which they were to openly proclaim "upon the house-tops." They were to "rebuke kings," and to "reprove the world of sin" in respect to righteous judgment.

We have in these seven trumpets, eleven distinct parts, and one of these has three acts of its own.

The trumpetings are divided into proper orders of "four" and "three." The order "four" coming first, and ending in a disaster to the firmament. The sun, moon, and stars go out, as we saw in the doom of the world power in the fourth seal, the pale horse and death rider.

The fifth trumpet opens the pit of the abyss, and lets forth its denizens upon the earth as the fifth seal opened the world of holy souls to the martyred dead; thus at the same corresponding place in these two books other worlds are opened against each other and enter the conflict.

The group of three trumpets discloses three woes "to them that dwell on the earth," that is, the wicked as against those who are sealed, who tabernacle in heaven, the saved; and the seventh finishes, being the end.

This end is the kingdom of God resulting immediately from the sounding of the seventh trumpet.

It will be found in the commentaries on our book shelves that these seven messages proceed in some way from the seven seals.

Let us ask first, **In what manner do they come out of the seals?** And let us answer, **They come out of the seals exactly as the apostles came out from Christ.**

The trumpeters are brought to our notice by John's saying, "I saw the seven messengers which stand before God." They stand before God waiting for their trumpets, which they are to sound as Christ stood to receive the sealed book. The messages they sound out must be of a character that implies great urgency, and of the greatest importance, as it is a message from the throne, which they are in waiting to receive; yet, we observe that even after the trumpets are given to them, they do not, as we should expect, proceed at once to sound them, but they wait and hold a parley; they make a delay in which a prayer service is conducted, and in which another messenger appears upon the scene and participates in the proceedings, and is joined to them; an event in which "all the saints" take part.

This by-play, or halt in the proceedings, has greatly puzzled those who have tried to interpret for others the message that has given in promises so much to the listening ear, and that return so little to the longing heart. Observe after the trumpeters, still holding their trumpets, even their first preliminary, in a prayer service, tax our patience by their delaying still longer in order to "prepare themselves" to sound, which the prayer service and the new recruit to their band had not completed. In the open letters we saw how the Father, the Son, and the Spirit, were related and how they changed relations by the ascension of Christ and the day of Pentecost. We now have a message for the trumpets to proclaim. It is the

Father's and Christ's message, committed to the chosen apostles, whose preparation was to enable them to testify without fear, to the resurrection of Christ. After Christ had risen he breathed upon them, saying, "As my Father has sent me even so I send you." They waited for the promise of the Spirit, and during their waiting they held a devotional meeting, where they undertook, upon the proposal of Peter, to supply the place made vacant by Judas Iscariot. They elected Matthias to take his place and then they waited again until they were prepared by the oncoming of the Spirit, (that is, the day of Pentecost), from which they went out prepared to testify to the ascension. The acts of these trumpet messengers exactly dramatize these events, in due order and give us the clew, to the fact of the apostles as messengers. Up to the time of Christ's death they had asked nothing in His name. He had "kept them in the Father's name," hence they stood, waiting for God, until they were endowed with the Holy Spirit from the Father and the Son. Thus united to the Father and the Son and prepared by the Spirit, the trumpeters proceed, as the apostles did in due order, to sound their trumpets. They proceed as from a common commission and preparation, though one of them was a secondary apostle, being chosen by the others, and added to them, his personal identity being here implied from the special manner of his addition, that is, by a prayer meeting under the form of a temple service, temple being one of John's words for the assembly.

The group of the four trumpets pertains to the ministry of the apostles in the world which ended in a failure to the holy cause, just as the first order of Christ's world ministry, seen in the four horses, ended in the failure of the world powers to annihilate Him. He overcame the world but the world overcame His followers then and now.

The symbols employed in giving effect to these

trumpets explain themselves, by holding our minds to the central fact. The first trumpet reveals a struggle, where heavenly "fire" encounters "hailstones" such as Stephen encountered, and reformers ever since who have felt it their duty to uphold righteousness. Christ issued restraining orders to the world powers when ascended, but the apostles met them face to face, hence the symbols "hail" and "fire."

"Blood mingled with fire and hail" is persecution. All new fresh life from heaven mingles with blood, the green grass, the living flora, perish under it like the churches in Asia Minor, as seen in those open letters. The living grass, or flora, refers to the saints sealed of God and unharmed by the stings and devourings of the locusts. The second trumpet shows the mountain, the Pagan Roman empire, on fire. It sinks down into the sea. This, too, was inevitable and in fact happened. The sea signifying the people, and the "fire" is the truth of God that spread among them, purifying as it penetrates, and rousing opposition. The third trumpet looks toward the East, the fountain and river countries, the place of man's origin and the place of the first conflict of brute religion against the religion from heaven, the place of Israel's bondage and of the bitter star, a country that produced Mohamet, and nurses his bitterness till this day, the country of Darias and of Antiochus and of all Israel's old enemies.

The fourth trumpet is followed by the extinguishment in part of heaven's lights, and finally in total starless night that settles down upon the earth, and the cause of Christ has perished, and the black horse conditions of brute dominion are again presented. That is, the dark ages, the great darkness that came over Abraham when his immortal heir had been revealed to him in vision.

Such images as these rest upon the circumstances of Christ's crucifixion, and the dispersion of His disciples in

the dark, but His cause that perished in their hands had to sleep in fact, but only as He Himself had slept in the tomb, and then to rise again, bringing the sun from behind its eclipse as we see in the three trumpet voices of the "three woes" upon the wicked which end in the coming of the Kingdom of God. The empire of Roman Paganism could at last show that it had retained some external observances of early Christianity as it came down to the time of the reformation, but holding the cross in one hand and a sword in the other. In this group we have the same decline from golden head to feet of clay as in Daniel's beasts and the king's image. Between these two groups of trumpets we meet again the ascension of Christ.

These three woe trumpets have made a confusion at a critical and crucial point. The common version reads, "And I saw an angel flying mid heaven, saying with a loud voice, woe! woe! woe! to the inhabitants of the earth by reason of the voice of the other three trumpets which are yet to sound." The revised version has given us "eagle" in the place of "angel," but the nature of the act itself, and its relation to the trumpeters, require us to translate it thus, "And I saw The Messenger rising mid heaven and saying with a loud voice, woe! woe! woe!"

This is now the third occurrence of a reference to the ascension of Christ upon which all depends. It occurs once in each of these three books and in each it marks the opposition between the group of "four" as pertaining to the world struggle, as being in and of the world, and three as pertaining to heavenly administration through the spirit opposed by the powers of the pit.

This astounding messenger is none other than Christ. It was He who sent the trumpeters, and He who pronounced the woes upon the wicked, to them that dwell (that is, who are squatters and usurpers) on the earth.

It is in the midst of the procession of these trumpet voices that this interruption occurs, just as it was in fact in the midst of the apostolic office that He did in truth ascend and by that ascension changed all the relations of the heavenly agencies to each other and to the evil powers.

As already shown, it was by the act of His ascension that the Spirit came and changed His relations, to the Father, to the Spirit, to the apostles, to the world powers, and to the church, and also to the denizens of the under world, the people of the beast. And it is in this place we see the clear distinction of the groups of "four" and "three." The three last trumpets are called "the voice of the three trumpets," which is "the three woes" upon the wicked. They are one voice. It is impossible to set forth the apostolic office as we know it without those great events at its beginning, that is, His ascension in the middle of their career, and His advent to John and the Revelation to him at its close.

These three "woe" trumpets, observe, are also the trumpets that end in victory, when the world powers are converted and become "the kingdom of God." The interpretation of the fifth trumpet will be better given in the alignment of the infernal powers, under the head of the dragon and beast, where it takes its proper place in connection with the mock Pentecost.

SIXTH TRUMPET.

We come now to the sixth trumpet, which is the second of the woe trumpets. Notice that the sixth trumpet does not proceed as the others do. He acts apart from them. They proceed as from a common source and preparation in a common cause, and officially undistinguished, except that one was added in a special service, (8:2-5) who had not originally been given a trumpet; but the sixth is called from the golden altar to his office direct

apart from them and whereas the others were not enjoined to do or perform anything, this one is commanded expressly to "go and loose the four messengers which are bound to the great River Euphrates," and he goes and looses them and, being turned loose, they engage in war of world-wide extent, in order to "kill the third part of men," that is, to "kill one another," as it is expressed in the second seal. The sinful world, self-intoxicated, is always brutal and self-destroying. These four messengers, bound in the Euphrates, are the same that "stand on the four corners of the earth" and "hold the four winds."

After the sixth trumpet we have the great supplement, consisting of three parts. It is in the same relative position to the trumpet category as the supplement is to the seals, coming between the sixth and seventh. This supplement covers almost as much space as the seven trumpets combined. In it we have what we may call the key to the dramatic form which is based upon our gospel history. It is here that the whole disclosure takes its rise and falls into intelligible lines. The mystical character of what has preceded finds here a sensible and tangible beginning point. Something real and personal stands in the foreground to unite the visible with the invisible. We here get, so to speak, our feet upon the earth, though our heads and shoulders be above the clouds, under the eaves of heaven. Here a satisfactory interpretation gets its start and becomes assured.

The reader should now read with care the tenth chapter of The Revelation. It has been considered the most bewildering part of the book. It belongs to the great supplement that lies between the sixth and seventh trumpets. Immediately following the sixth trumpet John beholds a scene in which he himself is only second to the chief actor. The Messenger whom he had seen ascending to heaven he now sees descending, clothed with a cloud,

having a rainbow upon His head and His face was as the sun, and His feet as pillars of fire. And He had in His hand the precious book open, Himself having broken all its seals and now delivers it to John, open not to be sealed up.

The supreme question is, **in what manner is John concerned about these trumpets?** The Messenger strikes a supreme attitude with no witness to behold but John. "He sat His right foot upon the sea and His left foot upon the earth," "And cried with a loud voice as when a lion roars;" then follows the echo, the seven voices of thunder.

This is the first time that John acts any part in the drama. He begins now to write, or is "about to write," but is restrained from doing so by a "voice from heaven" which said to him, "Seal up those things which the seven thunders had just uttered, and write them not." The attitude of The Messenger is ominous. He stands with one foot upon the sea and the other upon the land. It is an all comprehensive attitude and His voice has a world-wide reach. When He has cried "the seven thunders uttered their voices."

Such was Christ's attitude toward the world and to His disciples when He commissioned His apostles to give up their lives for His testimony. He faced the whole world in the scope of that commission. Those stars in His right hand He explained to mean "the seven messengers to the seven churches," and now in this instance, as proclaimed, they are called "the seven voices of thunder." He speaks to them orally in a voice like a lion, and they follow Him orally as seven voices of thunder. So was the original commission.

These seven voices John was commanded to "seal up" and to "write not" what they uttered. In the first book we saw the apostles acting a common part as passive in His right hand as He "walked among the golden candle-

sticks." Then they appear as letter carriers, this time also without personal or official distinction, being only in form and not actual carriers; but in these trumpets we see the apostolic office spread out to view in full as we saw Christ's offices spread out in the sealed letters, and His relation to them is set forth in this brief dramatic way. He closes their testimony and orders a book, a written commission. The presence of John among these trumpet messengers and his being alone awakens us as from a reverie, for we see him acting a part here that baffles our idea of the finality of apostolical communication as ending with Paul, who at an earlier stage said, "He was seen of me last of all."

As Christ came out from God and as the apostles came out from Christ, so does John come out from the apostles and is ordered to "seal up" what they had uttered, but to write what he hears and sees in a book for testimony. He says, "The Messenger which I saw stand upon the sea and upon the earth lifted up His hand to heaven and sware by Him that liveth forever and ever, who created the heaven and the things that are therein, that there shall be time no more, but in the days of the voice of the seventh angel, when He shall begin to sound, the mystery of God shall be finished, He hath declared to His servants the prophets." The question of Christ's return is here directly in point with all the apostles represented. The earlier looking for His return, now that the other apostles' voices were sealed in death was the more intense, and as the rumor had it that He had said, "What is it to thee if he tarry till I come?" Now that He had in fact come to John in exile, speaking His messages to His churches, the time of the end must be settled by an oath. He does it by His hand uplifted to heaven and his burnished feet upon the earth and the sea. The end shall come with the sounding of the seventh trumpet.

Identifying Paul with the sixth trumpet, which will

presently be put beyond doubt, and observing that John's office immediately follows it, the meaning of the seventh trumpet holds a great suggestion. There is an oath on the seventh trumpet, and no one can say that John, who was told to "seal up" the seven voices of thunder, has himself ever yet been heard in his message. His Revelation from Christ plays no part yet, but is rather a stumbling block to the ignorant . When Christ took the book from the Father's hand there were great shouts of praise from all animate and inanimate things, but when John takes it there is no demonstration. He is alone; His testimony in sackcloth.

The reader by this time has begun to recognize that the tenth chapter contains a dramatic representation of the advent of Christ to John in Patmos, where no throng could cheer the event, where the oral apostles were hushed, and John is alone with Christ, last of all the apostles.

Going backward from this point we find the call of Paul in the ninth chapter and sixth trumpet, and the commission to the apostles and the election of Matthias in the eighth, so that we find John and his message here dramatized in its true historic place. Christ came and laid His hand upon him and said, "Fear not, behold, I am He that was dead and am alive forever more," and this descent with the open book is the drama of that act. Following this oath with the uplifted hand as to the end of time, John says, "And the voice which I heard from heaven spoke to me again and said, "Go and take the little book (that is the precious book) which is open in the hand of The Messenger which stands upon the sea and upon the earth." This is the book which no one in heaven or on the earth or under the earth could look upon or touch, but the lion of the tribe of Judah, who purchased us unto God by His own blood.

The same universality of attitude is shown here as

when the seven thunders uttered their voices, which John was told to "seal up," and the voice from heaven now bids him to go and take the book from The Messenger's hand. This is the dramatic showing that the Revelation was given to John from Christ directly. Then John goes to the Messenger and asks Him for the precious book, for whose messages he had "wept much" when sealed up in the Father's right hand. The voice from heaven that had told him to "weep not" and that had told him to "seal up" what the thunders uttered, now bids him to take the book from The Messenger's hand and to eat it. Here Christ and John come close together again as we read it in the first chapter, which is history as truly as the appearance to Paul on the road to Damascus.

Here we have John entirely uncovered to view in his own person and office, while the other apostles are veiled and their voices sealed up, in fact were already hushed in death and only their shadow remained, showing a late date for the vision.

To show that the tenth chapter is a dramatic reproduction and explanation of the fact of Christ's advent to John, it should be noticed that time past, present and future are recognized here as in the first chapter. It comes from "Him which IS and which WAS and which is TO COME." It formally announces the end of time. It looks back to the apostles and forward to the end by the seventh trumpet's sounding. The appearance of The Messenger, having the "rainbow" upon His head and His "feet like pillars of fire" and clothed in white, also identifies the design of it as dramatizing the advent to John. In His largest relations to the apostles and to the world and to time, Christ is here again in the closest touch with John.

The apostles, who were silent in His hands as stars, and silent in bearing the letters, being present only in form, are now silenced by the voice from heaven to "seal

up" what they spoke, and John is commanded to write in a book "and send it" to the seven churches." John eats the book and finds it sweet in his mouth. Upon the whole it was bitter to his meditation. Having eaten it, The Messenger said to him, "Thou must prophesy again before many peoples, nations, tongues and kings." While the apostolic commissions in the gospels are at our present time being discussed, here is a later one, and of the surest authority and widest extent to be considered in the new program now forming in Christendom. John is the only living unmasked personality appearing in this book, all others are veiled, and they act their parts in the twilight that unites two worlds, and as they pass before us upon the stage of divine vision in changing costumes, they often pass incognito. John stands out clear as being in this, our visible world. He tells us four times, "I am John," and describes his place and circumstances. He represents all the apostles; he is to "teach before many peoples, nations, tongues, and kings." He is the last and lone apostle to the world. This John who wept and wondered, so slighted now in Christian circles, was after all most careful to always get his feet on the solid ground. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life" deeply assures his testimony against all cavil.

Since other apostles than John bore important parts in the gospel history, we might expect to find some reference to them in the trumpets where the apostolate is exposed to full frontage.

This book of the trumpets shows us the seven messengers standing before God to receive their trumpets, and from this we proceed to the election of Matthias and the preparation of Pentecost and the procession of the apostles (the trumpeters) regularly up to the sixth, and in this trumpet we found the exact circumstances of the

call of Paul. Immediately following this, under the sixth trumpet, Christ appears to John. It is John, son of Zebedee—John Thunderson—secretary and scribe of Jesus Christ, apostolic valedictorian, who is here doing his part to fill up the full apostolic measure. Luke did not live to reach or to record these acts. We have in these trumpets the true formation of the apostolate in outline, which makes Christ the center of a larger Christianity than the church has yet confessed. The question is yet to be answered to a waiting christendom, how it happened that a miscellaneous collection of books, composing our New Testament, ever came to be so used as to make them authorative, finished, and sealed against Christ's own Revelation? If we should come to regard these other books as having been added to The Revelation, in disregard of its warning, "not to add to" or "take from, its words of phophecy," who can say what might take place in our present religious programs? Almost as great changes have taken place in the past. It is certain already that an entirely new appreciation of the vision books has been awakened by the free research in recent years. Whatever the causes that have displaced these writings from the high esteem they once commanded, in the primitive times, they must come to judgment before the present free spirit of inquiry. If our inquiring minds shall ever separate the alien elements imposed upon Christ's religion, this primer of the Almighty may find its supreme place in the world of living, thirsting souls. Once its transcendent claims are admitted and Christ's own offices, and the gospel history discerned in it, may there not come again the simplicity and power of pure religion? The controversies evolved from the other writings that have been divisive and irritant among religious bodies are quite absent from the teachings of this book. It breathes the very atmosphere of the primitive times and of the Orient. That the trumpeter's category corresponds

to the great historical facts in makeup and in function and by convincing incidents, the drama and the history of those facts will now be presented by direct comparison, face to face, thus giving us the **greater acts** of Christ and His apostles in full perspective, thus fixing our lines upon the book and its sure interpretation "by the mouth of two or three witnesses."

1st. As the ministry and office of Christ in the world preceded the office of the apostles, so does He in the office of the seals opening precede the trumpeters.

2nd. As Christ's method with the will of God was to teach the sealed and secret things of God in "proverbs" and "parables," and "dark sayings," which the apostles hearing "in secret" were to "proclaim from the housetops" when prepared by the Spirit, so is it re-enacted in the seals. Christ is breaking the seals of the book, and the trumpeters following, proclaim aloud and openly.

3rd. As the apostles were kept in the Father's name, "standing before God" when Christ commissioned them to testify by their lives to His cause as he had done, so the trumpeters are standing before God, when they receive their trumpets. Rev. viii:2

4th. As the apostles while waiting the promised coming of the Spirit, held a special prayer meeting with a view to adding another apostle to take the place of Judas, a meeting in which the whole company of believers took part to elect Matthias, so the trumpeters, after they have received their trumpets, hold a meeting in which "the prayers of all the saints" are engaged and another messenger comes and stands over the altar and is joined to them.

5th. The apostles, with a company of disciples, having closed their ceremony about the election of Matthias, continued waiting for the Holy Spirit in order to be prepared for their work, in like manner these trumpeters after adding another to their number by "the prayers of

all the saints" continue to wait for a preparation.

6th. As on the day of Pentecost, the apostles having received the promised Spirit for which they prayed, were thus prepared to sound out the message, so the trumpeters "prepare themselves to sound" in like manner.

7th. As the Pentecost was attended by tongues and voices and a sound as of a rushing wind and great agitation, so attending the election of the new trumpeter there are "voices and thunders and an earthquake."

8th. As the apostles having now received the Spirit, proceed to preach from a common preparation, and so went regularly on their office without additional change till Paul was called by a direct and special summons, and was sent abroad to the Gentile nations, to loose the people from the bondage of Paganism, and to give them faith and liberty in Christ, so exactly it is with the trumpeters: They go forward as from a common preparation in regular order till it comes to the sixth. Here the order breaks, the trumpeter gets a direct call from "the golden altar" as no other had, and has a preparation all his own, and is sent on a special mission to "loose the four messengers that are bound in the great river Euphrates," that is, world power.

9th. As after the conversion, and commission and preaching of Paul, though he regarded himself as the last addition to the apostolate, saying, "He was seen by me last of all," as "one born out of due time," and as Christ did in fact, appear a long time after this to another, that is, John, in the isle of Patmos, and revealed to him "the things thou sawest, the things that are, and the things which shall come to pass hereafter," commanding him to write in a book and to send to the seven churches, so are the facts exactly in the makeup of these trumpeters, that is, after the sixth, or Pauline, trumpet had sounded we find John, and to him Christ descends, having the Father's sealed book now open, and to be eaten by John.

This is a dramatic reproduction of the true historic facts contained in the first chapter, concerning Christ's advent to John in Patmos. The dramatization of these apostalic events unites John inseparably to the apostles in connection with "The Revelation," wherein he receives the last great commission to be prophesied "again before many peoples and nations and tongues and kings."

10th. As the act of Christ's appearing to John in exile closes our New Testament history of the apostles, so it closes the acts of the trumpeters in this dramatic reproduction. The seventh trumpet being but the end of the category, or the conclusion announcing the result, the kingdom of God comes to pass.

11th. As the apostalic office was begun by the election of Matthias before the apostles were prepared by the Spirit and ended with the advent to John after the other apostles had closed their ministry, so is it with the trumpeters. They add another to their number before they begin and end with a visit from The Messenger to John, with the open book.

12th. Now widening our range a little and clinching the two programs, we notice that as there was a day of Pentecost lying between the finished ministry of Christ on earth and the beginning of the ministry of the apostles, so in like manner there is here a Pentecost, with all its bold characteristics, lying between the seals opening and the trumpetings. But as Christ's own part in the acts of the Pentecost were from on high and after His ascension, thus being separate and apart from His apostles, so it is here, His own parts in the acts of Pentecost are confined to His own acts in the seals, which pertained entirely to His own offices (viii:1-17), while the receiving of the trumpets and also the prayers and service about the new addition of Matthias belong to the trumpeters' category, where the apostalic functions are so well and faithfully reproduced.

13th. As the sealed letters present all the acts of Christ in His relations to world powers and to the souls of the martyrs under the altar, and to the Spirit, and to the church, thus showing His manner of teaching, His death, His ascension, and His rest from labor, so do the trumpeters set forth the relations of the apostles to Christ as trumpeters to the world powers, to the church, to the Pentecost, and to the Spirit. The form and makeup of the relations and the order of the actors in the gospel narrative is here faithfully reproduced. It is in the election of Matthias shown as the addition of another messenger (viii: 8, 2), that Peter, who led in that proceeding, comes to view by the initial part which he there enacted, and the Roman church, whose head and patron saint he is claimed to be, seems to have followed the precocious administration of that apostle in his selection of one to take the place of Judas, wherein he laid down for their rules of action the following implied arbitrary and dogmatic regulations concerning the apostleship.

1st. Peter assumed that Judas was a real apostle.

2nd. That it is essential that there should be twelve apostles.

3rd. That there must therefore be a successor to Judas.

4th. That this successor must be chosen from among those who had accompanied them from the baptism of John, in order to have a true succession.

5th. That the electors had authority to set forth two persons thus qualified and that the Lord was confined by these proceedings to one or the other of these for a choice.

6th. He assumed that the new apostle should be chosen by ballots and prayers. Here we find the germ of the later apostalic succession and authority that still hangs like a millstone upon the neck of the church. The call of Paul to the apostleship, upon the other hand, was in the heightened key of the after-ascension ministry, in

the Spirit, sudden and precipitous and it shattered Peter's program completely, sweeping it entirely away. Faith and liberty in Christ were Paul's watchwords. Protestantism found in Paul its great commoner and liberator, revived in the person of Luther, and its ministers properly discard every one of Peter's rules respecting the true nature of the apostalate, both as to method and matter, and so have produced religious conditions quite like those that followed Paul's ministry in the first century. Paul had never so much as seen Christ in the flesh, but as a glorified being only. As Peter would reckon the twelve, Paul would be the fourteenth apostle, and yet he was "in labors more abundant than they all." This Pauline trumpet, the sixth, resulted in a world-wide breaking forth of the people from bondage, to engage in a self-destroying war, which we have seen resulting again from the revival of Paul's letters, by the reformers, a war of words often leading to bloody conflicts.

But, while Paul pitched his gospel to a much higher key, his controversial attitude toward Moses and the Law forced him into a too violent contrast that still provokes debates and creates doctrinal and academic schools of religion, while John unites the old and the new by deeper affinity under one Spirit. It is interesting to see in this drama the different ways in which the apostles enter into the apostleship. Most of them had attended Jesus as personal friends. Matthias had been elected and Paul had been suddenly called, while John, the Bosom disciple, was first called and also last visited. The analysis of the apostolate would stand thus:

1st. The original apostles—Christ's personal friends and body followers.

2nd. The elected apostle—Matthias.

3rd. The called apostle—Paul.

4th. The advent and prophet-apostle—John.

5th. The pre-ascension apostolate—personal follow-

ers of Jesus.

6th. The post-ascension apostolate guided by the Holy Spirit and martyrs.

7th. The vision apostles—Peter, Paul and John, acting distinguished epoch-making parts. Peter followed by Rome; Paul followed by the Reformation; and John yet to come to his place in the world-wide gospel of the Spirit.

Thus it is that apostolical Christianity has this dissonance and jar in doctrinal systems of religion. Christianity moved forward on an advancing scale. Its three early centers were Jerusalem, Antioch and Ephesus. Rome that is, answers to Jerusalem that was. Wittenburg that is, answers to Antioch that was, and the new Ephesus is yet to arise and give light to lighten the world in the "'Word' which was in the beginning."

If there remains a doubt in the reader's mind of the true identity of the apostles in the trumpets, let him try to answer questions like these, upon any other hypothesis: Why is it these trumpet angels stand waiting to receive trumpets, and having received them, why do they not proceed at once to sound them, as the urgency of the circumstances would seem to demand, and what could be meant by another joining them in a religious meeting before they begin?

If we are to admit and deal with the facts at all, these are pertinent questions. Circumstantial evidence can do more, and yet another proof of counterparts remains to be shown in place that leaves no space for doubt. This position accepted, it smoothes out those "rough and uneven places" in the composition of which our scholars speak. It does away forever with all the questioning whether The Revelation is not a prevalently Jewish book or an emanation of sibyline oracles. Also the talk about "double authorship" and another John, called "the presbyter John," fade away in the presence of these facts.

These things admitted, we have a reproduction of pure Christianity, a surprising and delightful re-discovery and in a form that dogma and philosophy can little harm.

If one should take his pencil and strike from the gospels and Acts every mention and reference to the apostles, he would not more utterly wreck those books of all intelligibility, and send them into the land of dreams, than has been done by every interpreter who has failed to discern the apostolate in the co-ordination and articulation of the acts in this vision.

The acts of the Father, of the Son and of the Spirit, and of the apostles and churches as related to the day of Pentecost, are all here to attest it was a well ordered mind that could reproduce them in the vision for some high purpose, quite opposite to the conclusions of a recent scholar, who thinks it was not written for the scholarly mind, but for the lay people only. Then let theirs be the blessing.

This establishes the ground plan, and gives us a method of interpreting Christ from Christ himself. That we should have found our limits back of Patmos, our systems were foreshortened, and lacked both balance and extension. As the highest type of the religion of Christ was first to perish in a world that lieth in darkness under the wicked one, so it might be expected to be the last type to be understood and to emerge from that darkness and shed forth its supernal glory.

THE HOLY SPIRIT.

The order into which this treatment of the Holy Spirit falls is—

1st. The Almighty, the Creator of all, the Alpha and Omega.

2nd. The Christ, "His Messenger," "Prince of the kings of the earth."

3rd. His Apostles, Christ's messengers of love, of reproof and of wrath.

4th. The Holy Spirit, Father and Son's Messenger and guide to believers.

5th. The Church as the result of its falling down and to be restored.

In their primary relations to Christ these are all presented in the first chapter and under seven titles.

Till now the Spirit has been mentioned in His relations to the Father and to Christ and to the apostles and to the churches and the saints incidentally only, but is now to be presented in acts belonging to His mission, and so to clearly identify His place in the Christian economy and to John and The Revelation, "the testimony of Jesus which is the spirit of prophesy." As the Spirit had no human beginning in the world, as Jesus and the apostles had, but belongs to all the dispensations of God, He could not be set forth fully by the New Testament alone and therefore we are prepared to see imagery brought forth from His acts in former times as well as from the new events.

He has no beginning nor end, as Christ and His apostles had in their world life, and are reproduced in the seals and trumpets series. We have noticed in the first chapter (v.4) that the Spirit is mentioned between the Father and Son, the only instance of the kind. We then noticed His joint authorship of the seven open letters to the churches and dividing with Christ the giving of promises, and then described as the seven lamps of fire before the throne and as related to Christ in the world He is the seven eyes and horns of the Lamb by which He goes into all the earth, called "the seven spirits of God."

When the trumpet messengers stood waiting to be "prepared," it was the coming of the Spirit they were waiting for, and Christ waited in His grave for the Spirit

to come and raise Him, and when He ascends He is attended by the Spirit, called "The seal of the living God."

And now we have come to the place where we are to know what the Spirit had to do with John and the vision and the book that he was to eat, the testimony he was to bear to "many peoples, nations, tongues and kings." As we found Christ and His apostles and churches with an opulence of rich titles, so might we expect a great variety of symbols for the Holy Spirit, suiting His many offices in His varied relations.

We have seen the Spirit uniting the Father and Son and then following Christ in the authorship of the open letters, then exchanging places with Him in giving the promises; then going before Christ into all the earth as "seven eyes and seven horns of the Lamb that was slain." These and other acts prepare us to hear the Spirit called a reed like unto a rod.

John himself now being in the foreground, being the last of the apostles and charged with writing a book and sending it to the churches, is also charged with a commission to measure the new temple and its altar and the worshipers, that is, the New Jerusalem and its peoples (Ch. 21:15), and is given a rod called a golden reed. Then follows a description of this golden reed, and is called "My two witnesses, who are to prophesy in sackcloth" for a period we will call world time, that is, during the time of brute dominion till the reign of heaven begins.

We will now cite the facts which hold the imagery upon which the historic identification rests in a paraphrase on the same plan that we identified Christ in the seals and the apostles in the trumpets.

These two witnesses are "the two olive trees, and the two candlesticks standing before the Lord of the earth," which testified to Zachariah in vision concerning the rebuilding of Jerusalem, and the temple; on the Jews having returned from captivity, that this was to be done,

"not by might, but by my Spirit saith the Lord."

"If any man desire to hurt these my witnesses," called the two prophets, "fire proceedeth out of their mouth and devoureth them." (Just as Jeremiah's words were made "fire to devour the people as wood." and as the fire of the first trumpet, which burnt up a third part of the earth.) "In this manner must they be killed," that is, in a bloodless conflict between truth and falsehood, often attended also by bloody encounters.

"These witnesses have power to shut heaven, that it rain not in the days of their prophecy," that is, the days of their bondage to brute power, as when Elijah, bearing the testimony, was absent from Israel in the period of their famine and pagan worship.

"My witnesses have power over the waters also, to turn them to blood, as often as they will, and to smite the earth with plagues" (as Moses did when he was bearer of God's testimony to Pharaoh). "And they shall have finished their testimony when the beast that ascendeth up out of the bottomless abyss shall make war against them and shall have overcome them, and killed them, and their dead bodies (body) shall lie in the street of the great city which is spiritually called Sodom and Egypt, where also their Lord was crucified." (Jerusalem had now become as Sodom and Babylon and Egypt in rejecting Christ.) The rulers had "finished the testimony" by putting Christ to death.

"The people of the world, kindreds, tongues, tribes and nations, shall see their dead body (during the times of beast rule) and shall not suffer their body to be put in graves; and they that are of the earth shall rejoice over them and make merry," even as those who mocked Christ upon the cross, "and they shall send gifts one to another," as Herod and Pontius Pilate, who were made friends upon the day that Christ was crucified, "because these two prophets tormented them that dwell

in the earth" (as the rulers were troubled by the testimony of the apostles). "And after three days and a half the breath of life from God entered into them and they arose to their feet and great fear fell upon them that saw them" (his enemies were frightened when Christ, through the Spirit, arose from the dead), "and ascended to heaven," a voice saying unto John, "Come up hither and they ascended in a cloud" (even with Christ as the seal of the living God which he bore). "And in the same hour there was a great earthquake and the tenth part of the city fell," as happened when Christ ascended and the Spirit had come in power and drew into his service many thousands from the rulers of darkness into his own army, "and seven thousand persons (or names or titles) were destroyed." (A great company of priests became obedient to the faith.) "And the remnant was frightened" (for they feared the people) "and gave the glory to the God of heaven."

While these attempts to be specific in setting forth the underlying facts may not be exact, it shows a method that has already proven itself good, and these facts about the Spirit and his acts are certainly not far-fetched. The Spirit here unites Old Testament prophecy to the New, even to John, who holds the measuring rod in his hand. Here we see John commissioned and told to measure the temple and the measuring rod explains itself by such allusion to the acts of Moses and Elijah and Zerubbabel, and then to all the events of Christ and his apostles, in such a way as to leave no doubt of the intention to reveal the Spirit's manifold works. We shall presently see the temple is the New Jerusalem where the measuring is given in symbolic numbers, and as "the measure of tht man, that is the messenger." By no other measure can we ever establish the city of God than by the Holy Spirit which Christ described as a fountain within "flowing out as a river into eternal life."

This "reed like unto a rod" given to John is called "my two candlesticks" and elsewhere "the two eyes of the Lord" that run to and fro through the earth, and "my two witnesses," my "two prophets." Yet they are one testimony. They have one "mouth" (singular) and one "body" (singular). This duality of form is everywhere present in the testimony of the Spirit. We have "two covenants," "two tables of stone," "two jeweled tablets of gems on the breast of the high priest," two mounts, one of blessing and one of cursing. Pharaoh and Joseph and Daniel and Nebuchadnezzar were all given two visions each, about the same matter. There were two trees bearing witness in the garden, and two again, in its replica, the New Jerusalem. The sealed book is written both within and on the outside, and the sword that proceeds from His mouth is "two edged." The vision of Cornelius had its complement in a vision to Peter. The visions given to Paul and to Ananias were also reciprocal. The law and the teachings give an outside view while the visions give an inside view, of revealed truth. Ezekial and Zechariah open their messages as seers, but proceed as prophets. The Revelation of Christ is complete inside and outside, exactly corresponding to a full and finished testimony. The Holy Spirit here compels His own recognition. That these allusions are descriptive of the offices of the Holy Spirit, will receive full confirmation, when we come to the counterparts acted by His adversary, the two horned beast called the "false prophet," creator of an earthly church.

The evangelization of the world beginning at Jerusalem did not proceed by administration processes as of a dead man's will at court, but as from a living Spirit; from the volition of a living head, and quickening power; from the interior "working as he will." Christ did not relinquish his power to appoint new commissioners, after the first, or the second or the third. "Now the

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Lord is that spirit and where the Spirit of the Lord is, there is liberty," and liberty is the open door to increase.

The cause of Christ continued to ignore external programs as authority. Who can say how and when it became a law and a fixed plan in the hands of administrators, no longer thereafter to be a present free power of the Living God, working in divers ways as He will?

Since the movement began for changing the center of gravity of Christianity from Paul's writings to turn it back to the synoptic gospels, no one surely can claim that spiritual religion has progressed thereby.

We cannot take leave of John and his prophetic office in connection with these trumpets, holding the golden reed in hand, without remarking the great superiority in the literary arrangement and order and coherence of these acts and relations over any of the other books. If the Spirit had the same superintendence of composition and arrangement in them, how shall we account for so great a difference in professions?

THE LARGER CIRCLE.

The apostolic office as brought to view in these trumpets, putting John in a new light, changes the whole aspect of Christianity.

It vastly extends the frontage to the "Johannean Question," which is "the storm center of Christian discussion" for fifty years past. It transfers the center of gravity from the gospels and Acts and the Epistles forward to "The Revelation of Jesus Christ which God gave to Him to Show to his Servants," for there and there only is it the center of the full Revelation. The synoptic gospels can scarcely be said to anticipate the day of Pentecost, or even that new high plane upon which Paul pitched his ministry. Much further are they from anticipating John's gospel or his Revelation. Between his

gospel and the Revelation the union is clear and strong. The time before ascension and the times after are two currents so distinct that we seem about to be driven to make choice between two types of Christianity, with Romanism and Protestantism on one side, and the fuller religion of Christ self revealed on the other. The Roman and Protestant systems having the same dogmatic base of an infallible book which does not incorporate with Christ's self Revelation, and which systems all the time tend to bring them together, find here a larger circle drawn around them, so that at best they are fractional. That is to say, such historical religious systems find here a larger framework in which the free Spirit of God perpetuates his work outside self appointed and other custodians. Here Christ stands and says, "Behold, I set an open door which no man can shut." Christ and "the Spirit and His Bride," say, in a written commission to all, "Come and let him that heareth, and whosoever will let him come and drink of the water of life freely." In this fuller view we have all the offices of Christ and his apostles and the Spirit and the churches, spread forth in full perspective and in true symmetry. It involves all the agencies of good and evil in a struggle, and so unites the past, present and future and also the worlds above and below, till time shall be finished.

The Spirit that relieved a painful situation in the last days of early Christianity can relieve each successive generation from thralldoms imposed by "strong men who would seize the Kingdom by force," just as He did in the first Christian century.

We are soon put to rest by programs. We go to church, we sing praises and pay tithes, we say "Amen" to the prayers, we break bread and receive the benediction and keep the whole form, yet any slight incident may give us more joy than all our punctilious observances of forms. In a hundred ways we confess Christ so

much better, or deny Him so much worse, than by program. Through the Spirit we receive much that is best that has no appointed time or place, and how much of evil is covered up under the best forms. It is the Spirit that translates the old into the new and so ever renews our life.

The other day you read "Ibsen's Brand," and behold! here in the bleak mountains of Norway you find a Job and a Daniel and a Bunyan, all new with fresh life as if reincarnated. Job under the incandescent skies of Arabia fallen upon the dunghill under the vertical rays of an Asiatic sun, fighting the flies from his sores, and "apostrophising the stars." Here is Daniel in the court of Babylon, preaching God to the mayor's guilty conscience. Bunyan is in jail writing "The Pilgrim's Progress," and John the exile in Patmos, all here before you again, only in changed circumstances.

Most of the great achievements come outside of the programs of every kind. Why do you occasionally turn to Emerson or Maeterlink and find rest? They offer no landing place for your feet. They are archers who send an arrow here and there through the opaque canopy of program, toward progress.

And there a star appears waiting the advent of some new Milton to show the order of the spiritual universe, or to lead the longing souls to the place of his dwelling.

It is this that gives relief after one has several times been landed on some quicksand labelled "Rock of Safety."

That political slogan, "The Bible, The Whole Bible, and nothing but The Bible," is a dangerous cry in the mouth of an ignorant man. We are now trying to get along with the whole Bible, plus the hymn book, plus the sermons, plus the church paper, plus colleges, plus lesson leaflet, plus infinite machinery, but minus Christ's own self Revelation, minus the open door. The heaven, as of old, still "declares the glory of God and the firma-

ment shows forth His handiwork," and "we all with open face beholding as in a glass the glory of the Lord are changed from glory to glory even as by the Spirit of the Lord." The larger circle abides for us.

THE SEVENTH TRUMPET.

The seventh trumpet brings the end. It closes the time sworn to by the uplifted hand as the time of fulfillment of "all the promises which God had made to the Prophets." It is the time when "the kingdom of men has become the kingdom of God and of His Christ." It brings to a close the description both of the apostles as set forth in the trumpets, and the Holy Spirit, as related to John in this Revelation in the end of time. In the first scene of the Millennium God was described as "He that Is, and Was, and Is To Come"; but here He is described as "He that Was, and Is." "Is to come" is rejected by critical experts from this text. He has now come. We find here the four and twenty elders, who fall upon their faces and worship, that is, the apostles who have just been described, now sitting upon their thrones together with the heads of Israel's tribes, judging the world. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give reward unto Thy servants, the prophets, and to the saints, and to them that fear Thy name, small and great, and shouldst destroy them which destroy the earth."

Now follows the ratification of the Holy Spirit; the temple of God is opened in heaven, and there was seen in His temple the ark of His testament, the two tablets of stone, or the testimony of God which goes forth as "lightnings and voices and thunderings" and results in "an earthquake and great hail." That is the truth of God working among the people.

THE VISION APOSTLES.

It is interesting to notice how the three leading apostles stamp their personalities upon their followers. None but the vision apostles left any such stream in history.

Peter, Paul and John leave somewhat distinct types of Christian consciousness behind them. It is when we "come to visions and revelations of the Lord" that these three stand out, and their respective spectrum colors are seen in the nature of their great evangelistic visions. It is expressly stated that Peter was "hungry" when he was upon the house top praying, and that a cloth was let down from heaven full of all kinds of creatures, and he was commanded to rise, slay and eat. This was enacted three times and was taken as a sign, and Peter obeyed, after being solicited by a committee from a gentile, who had received a visit from an angel, who said, "Send for Simon Peter." How unlike this was the vision of Paul, struck down by a light above the brightness of the noon-day sun, and the appearance to him of the ascended Lord, who bade him to go to the house of Ananias, where he would be told what to do; but the vision to John was a descent of the Lord Himself from heaven, with His unsealed book, which was given to him to be his own, and to enable him thereby to testify through a written book "to many peoples, tribes, tongues and kings." Peter legalized the gospel in its application; Paul formalized its acceptance as "a form of doctrine" to be obeyed; John vitalized it as the life from God to be lived in the world.

Peter was zealous for Moses and the law; Paul, a Roman citizen, commended the Roman officers as "the servants of God"; John, in exile by those same Roman officers, sets forth Jesus Christ as "Prince of the kings of

the earth." As between Paul and John, Paul is analytical, discursive and polemical; John is intrinsic and synthetic; Paul is logical and legal and forensic, John is theological, poetical and allegorical; Paul moves within a circle of admitted facts toward an ultimate conclusion; John strikes the center at once and radiates in all directions, and closes no avenue to the infinite and eternal; Paul preached faith as the highest faculty of man, John preached love as the highest attribute of God; Paul was perturbed like a reformer, John calm, like a conqueror; Paul plead for men to come out of the world into the church, John lifted Christ up over the world as Moses lifted up the serpent in the wilderness. Paul argued like a diplomat, setting the new covenant against the old, but John sees all the saints both Jew and Geutile in one company on the Mount Zion, and hears them sing together the song of Moses and the Lamb. These three apostles represent three types of religion—the first reaches from the Jordan to the day of Pentecost; the second from Pentecost to Antioch, where the disciples were first called Christians; and the third from Antioch to Ephesus and to Patmos the flowering. This tree of the first century began to die at the top.

FOURTH BOOK.

XII-XIV.

CHRIST IN SEVEN HARVEST ANGELS.

PREFACE.

The Church and the Dragon.
Christ (Michael) and the Dragon.
The Beast and the Saints.
False Prophet and False Church.
Christ and Saints on Mt. Zion.

COMPOSITION.

Evangel of the eternal gospel.
Evangel of the doom of Babylon.
Evangel of the doom of the beast.

Patience of the Saints.
Blessed dead.
Spirit's Amen.

Evangel of the harvest call.
Evangel of the Sickle.
Evangel of fire.
Evangel of wrath.

CONCLUSION.

Treading the winepress of God's wrath outside the city.

MYSTERY OF THE CHURCH AND THE DRAGON.

And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and she cried out, travailing in birth, and in pain to be delivered. And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

WAR OF CHRIST AND THE DRAGON.

And there was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life

even unto death. Therefore rejoice, O heavens, and ye that tabernacle in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man child.

THE CHURCH CORRUPTED.

And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus:

THE DEVILISH TRIO.

THE DRAGON.

The dragon stood upon the sand of the sea. And I saw a beast coming out of the sea, having ten horns and seven heads, and on the horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worshiped the dragon, because he gave his

authority unto the beast: and they worshiped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, even them that tabernacle in the heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that are earthy shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world. If any man hath an ear, let him hear. If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

THE FALSE PROPHET.

And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spoke as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship

the image of the beast should be killed. And he compels all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on the right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of fallen man: and his number is Six hundred and sixty and six.

THE REGENERATION. PENTECOST.

And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father written upon their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were purchased from among men to be the firstfruits unto God and unto the Lamb. And in their mouth was found no lie: they are without blemish.

FIRST EVANGEL.

THE ETERNAL GOSPEL.

And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that are earthy, and unto every nation and tribe and tongue and people;

and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that make the heaven and the earth and sea and fountains of waters.

SECOND EVANGEL.

And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

THIRD EVANGEL.

And another angel, a third, followed them, saying with a great voice, if any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, that keep the commandments of God, and the faith of Jesus.

SECOND BLESSING.

And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow them.

And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy

sickle, and reap: for the hour to reap is come; for the harvest of the earth is over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

THE TARE HARVEST.

And another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

THE CHURCH.

PREFACE.

The first company of believers, afterward called the Church, was the product of Christ's ascension and of the gift of the Holy Spirit and of the apostolic testimony.

The crucifixion of Christ was so obscure an event that its like might have occurred a hundred times and never been heard of outside the city gates, or, to any extent inside, had it not been for the story of the resurrection by those who had followed Him, and who were such cowards yesterday, but so brave today, emboldened by a power surpassing anything on earth, under the spell of a superhuman impetus, such as astounded the proud rulers, who laid hands on them, and were made to beg at their feet to be let alone from the menace of their testimony.

They had been made suddenly irrepressible with power from on high. Christ had come to them as He had said.

The narrative of our gospels is a retrospect, and has the characteristics of all retrospects, a tendency to fashion the carelessly half-awake observations of the time to suit, in a measure, the facts that afterward proved to best harmonize with them.

The day of Pentecost was the birthday of Christianity. That day the Church was born from above and immediately became the mother of thousands who bore the stamp of the Crucified. This Church, having both the newborn innocence of the babe and the glory of a woman bearing sons to God, prompts the imagery that opens this scene of glory.

But the churches to which John wrote those seven

letters, were sorrowful world-bedraggled relics of what they had been. We have their true picture in the words that Christ speaks to them, "I know where thou dwellest, even where Satan's seat is." The fatal fusion with heathen elements had already begun. They had "fallen from their first love."

This scene that opens with the twelfth chapter is the ideal church, in the symbolism of a glorious woman in heavenly ecstasy. She is clothed with the sun, and the moon is under her feet, and she wears the crown of the twelve stars upon her head.

The Church was the result of the mightiest outpouring of the Holy Spirit that the world had ever seen. It invested the poor fishermen, who had followed Jesus, by a trans-valuation that astonished even themselves as well as others.

In His struggle, as a man with the world powers on their own plane, Christ fell, but being raised to the spiritual world he began a new campaign with the new instrument of power, created from His new world, the Church, the beginning of new empire among men.

It was then that Satan also called "the dragon," and the old serpent, and the devil, who tempted Eve to her fall, and her race to its ruin, and who had tempted Christ in vain, was aroused, and here vies the heavenly onset of power from on high by a counter plot from the under world, from "the pit of the abyss." This power of the Lord's brutal opposers comes to view here. Hence the scene of the woman in heavenly glory, radiant with joy to bring forth children to God, and the dragon below, with sinister waiting, crouched to devour, as she is about to deliver the "man child"—the son of man—the son of God, head of the new race of men who are to people the earth. The children she bears are all copies of the crucified and risen one. They are described in verse (17) "as the remnant of her seed, which keep the commandments of God."

She is the bride of the Lamb, as will presently appear.

This scene of the woman and the dragon introduces the conflict as now proceeding from two other worlds projected into this world, the tangible theater of their contest. The struggle that originated on earth, and till now seeming like merely a struggle among men, no longer proceeds from an earthly source, as at first; but since Christ has ascended, and the Spirit from the heavenly powers has entered the field, the infernal powers from below are disclosed, and the head of them, and his vice-gerent, and his apostles are set forth in united opposition, arrayed on the same plan to oppose Almighty forces.

How perfectly apparent is the shadow of Eve and of Adam and Satan, and Cain, and Abel, played beneath and through these actions

It is here that we meet for the first time with the head of the infernal powers, who had said to Christ at the beginning "all the kingdoms of the world I will give unto you if you will fall down and worship me." The day of Pentecost, the day of the new power from heaven is what brought on the awful war from "the pit of the abyss," as seen in the fifth trumpet, where we have a full revelation of the pantomime of the Pentecost. It is the plague of locust apostles come up with a great smoke led by their king, called Abaddon, and Appolyon, the fallen angel, and the dragon's envoy on earth, rising from the pit with power and commission to destroy what God would save. Thus the new power on high provoked all the evil powers of the pit into a counteraction of pretences. Here the Apocalyptical beliefs of the day entwine Christianity with the boldest tradition of Hebrew Messianism.

The Father Almighty had given all power and authority to the Son. Here, by imitation, the dragon gives all his power and authority to this great beast coming up out of the sea, fallen as a star from heaven, and to go into perdition at last; all movements counter to Christ.

This glorious woman clad in the morning glory of the new ages, is Christ come in power by the spirit as He promised He would do from on high. It is here that we have the actual historic church, under the figure of a woman, at first so glorious, now on her way to the wilderness to become a drunken harlot, upheld by the beast, who is heir apparent of the dragon.

The first love of the church had already vanished. Itching ears now listened to Jezebels and to Balaams, and some were ready to be "spewed out" of His mouth. Those who remained true, even after the church was dead, were pursued by the dragon, who "spewed out a flood" after them, as they vanished into the wilderness. Our history of the church relates this story, and it has been repeating itself in every fresh Christian reform, always beginning in the spirit, and ending in the flesh. The fourth trumpet showed that the church under the symbol of the lights of heaven had expired

That was an offset to the fourth seal where the world powers had expired. So it happened that the robes of light were taken from this beautiful woman. She is no longer as a city set upon a hill; for the want of her light, darkness soon covered the earth. We have come again on another line to the fact of the dark ages represented by the black horse. The free gift of God, the Holy Spirit, had gone out and Christianity had become merchandise. The dragon, which had sought to devour the child, makes friends with the fallen Church, and she is borne up by the ten-horned beast, superb satire on hypocrisy! The great world went on and religion, such as the world wants, went on and gained rapidly, stimulated by brute power, as such religion always is. The worse it is the faster it goes under brute rule. The holy woman, clothed with the sun and the moon and wearing the crown of stars, and who is made to flee from the dragon, has children who are caught up to God suffering martyrdom, and those who

remain on earth are pursued by the dragon people spewed out. We read that there were a few names at Sardis who had not defiled their garments when the church had gone into the wilderness of sin. The world loves its own and the church in its first purity being despised was next pitted and then embraced. Our part of the world now permits a reformer to live, but with that change it is also very tolerant of lawlessness, and it has been noticed that our academic preachers listen to and enjoy a scientific lecture with more relish than an unctious Hallelujah, for Hallelujah is not in the curriculum.

The great world magnet continues to draw us to its level and hot siroccos of frenzied finance continue to pass over our hearts and the brutal wars continue to break down all we try to build up. But the Hague court has come in our day, and may it not be called the House of God? All these symbols and glowing imagery were well understood in their time as the signs are on the nations' flags of today. It was at the appearance of the church that these diabolical powers showed themselves, and here the doom of the Lord's enemies begins to be shown.

These evil powers act as counterparts or a pantomime of the heavenly agents.

Thus, the dragon is the head of the diabolical trio; he stands upon the sand of the sea and calls up his successor and gives to him "all power and authority" as God sits upon His throne and sends His son down into our world and "gives Him all authority and power in heaven and on earth." We see this beast in many titles and acts, imitating Christ; he is the star that fell from heaven, having a key to unlock his kingdom of the abyss and let forth his swarm of heathen priests, his apostles, in the mock pentecost, and he is called "king of the locusts," and still further described in his relations to the fallen woman, presently to be noticed. The fifth trumpet is the first of the "woe" trumpets. Its place in the trumpets shows that

it corresponds to and opens against the fifth seal, the souls under the altar that are to rise with Christ. As Christ's followers worshipped Him as the Lion of the tribe of Judah, able to break the seals, so do the worshippers of the beast worship him, saying, "Who is able to make war with the beast" and this beast blasphemes them that tabernacle in heaven," that is Christian believers, as against sinners, "Them that dwell in the earth." As Christ was present, and then absent for a little while, then returned and astonished His disciples, after which He ascended on high, we shall presently see that the great beast in like manner is present and then absent, and then returns, and causing his people to wonder with amazement at his return to life, and at last as Christ ascended into heaven, the beast descends into the lake of fire and brimstone. As Christ was crucified and rose from the dead, so the beast is put to death "in one head" and comes to life again. And as Christ was given the key to open the kingdom of heaven, so the beast has the key given to him by the dragon, to open the kingdom of the pit, and as Christ's apostles went forth from their Pentecost to save the world, these apostles of Satan also go forth from their furnace smoke to devour, but as shown in the fifth trumpet they have no power to hurt those that "are sealed of God in the forehead" and who are the flora of the earth, "the grass, the trees and living things."

The description given in that trumpet of these creatures, the heathen priests, shows the most infernal medley of harmful traits that were ever presented. They come from the blackening smoke, they "hurt like scorpions" with their stings, they "devour with teeth like lions," they are accoutered like "horses for battle," they have "hair like women" and "faces like men," they make a noise "like chariots going to war" and having swift wings on which to spread ravishment on the earth, would indeed make them fit emissaries of Satan.

Such indeed were the men often met with in that day and in this. An arraignment more terrific than this was never made by man concerning his enemies. This John, son of thunder, was a sweet and tender lover on one side, but also a mighty hater on the other. This picture of heathen priests shows him to be the greatest master of satire in history. Other writers about Satan have often left a little something to admire in him, but "the son of thunder" draws a picture of him in charcoal that leaves nothing to respect. John knew no half-way devil nor compromise with evil. There are no gradations or shadings between his evil and his good characters. They are as opposite as noon and midnight. They are black or white, and this makes the story simple at base, all minor differences being swallowed up.

It would be great folly to literalize these symbols or to personalize these mock actors, or to refer their pentecost to some Saracene or other invasion, thus literalizing and trying to find peculiar historic events where none could possibly have been intended for a special identification. John's evil powers are massed. They swarm from the pit; they huddle in the caves and rocks. "Their sins cleave together even to heaven."

So the full alignment of the two forces would stand thus; the Father, and Son, and Holy Spirit, and apostles and churches, and them that "tabernacle in heaven," and the holy woman, and the New Jerusalem are simulated and opposed by the dragon, the ten-horned beast, the two-horned beast, called the false prophet, the messengers from the pit, the harlot, "them that dwell upon the earth," and doomed to "the lake of fire and brimstone."

Here is the "war of God," "war in heaven" that is between the other worlds; its field of visible action being in this world.

We now have a description of the two-horned beast. He is related to the dragon and to the ten-horned beast,

and to the false church called "The image of the beast," as the Holy Spirit is related to the Father and Son and the churches of Christ. As the Holy Spirit came down from heaven and created the church, which was God's mouthpiece in the world, so this two-horned beast comes up out of the earth and creates an "image" to the beast, which also has "the voice of the dragon," and commands that this image be worshipped even as the dragon and the great beast are worshipped. As this two-horned beast imitates the functions of the Spirit we have a striking confirmation of the Spirit's testimony, being double as we saw in the two candlesticks, two witnesses, two prophets and so on, represented by the two horns of this beast, and also by his creative act of setting up an image to the beast that is a false church that speaks in the dragon's voice.

As upon the day of Pentecost, when the church was begun, the Holy Spirit came down as the appearance of fire, so this false prophet feigns to cause fire "to come down from heaven to deceive them that are earthly by false miracles. And as the Holy Spirit in the hearts of believers constrained them to speak the good news, and to worship God so the false prophet compels "them that dwell upon the earth" to worship the image; and as Christ sealed all His saints and numbered them, sealing them in their foreheads that they might be unharmed and "sing a new song" and "wear the new name," and have free communion with all heavenly beings; so this false prophet causes all his subjects to be marked like cattle on their hands for manual service, or upon their foreheads, in order that they might buy and sell.

As the seal in the forehead is the badge of every Christian, a passport to all heavenly fellowships, so the false prophet must have "the name, or the number of the beast and the dragon" printed upon his herd to show that they belong to the ecclesiastical "trade union" in order to

traffic in his beastly religion. Here is the spiritual merchandise of the third seal on a black horse and of the harlot riding the beast in Ch. XVII. "Here is wisdom. He that hath understanding let him count the number of the beast, for it is the number of man," that is of fallen man, and his number is six, six, six. "The dragon is six, the great beast is six, the two-horned beast is six, the harlot is six, and all the diabolical agents of the pit are sixes, in mockery of the Father who is seven, the son is seven, the Spirit is seven, the apostles are seven, the churches are seven. Everything Satanic is six. Six is the symbol of heathen mysteries of pagan religions which belong to time, as the six days of labor which have no Sabbath.

Notice the luke-warm church of Laidocea is reproved with six words of reproof—luke-warm, wretched, miserable, poor, blind and naked. The brute creatures about the throne still have their six wings, a mark of their one-time heathen worship. The unrepentant people of the sixth trumpet, who "worship devils and idols of gold and of silver and of brass and of stone and of wood have six idols, and the kinds of people who follow this "false prophet" are also of six kinds; the small, the great, the rich, the poor, the free, and the bond."

The "seven" and "six" are the two general comprehensive ensigns under which the opposing forces are respectively arrayed. While "three" and "four" show oppositions as between men on earth, the six and seven include the opposition as coming from two opposing worlds beyond.

Thus arrayed, we have a picture of war to the finish. It seems to be going on above our heads here and now as then. This apocalyptic conception of warring worlds about us stands out strong in Paul's teachings also. "Why do the heathen rage and the people imagine a vain thing? The Lord shall hold them in derision."

Our western literal mind is prone to ask when and

where did all this happen, and who were the persons referred to! We must remember that the stage has no dates, and that it is trivial to pry into what is beyond the actors into their personal matters or even their names.

We see here the phenomena that continue to appear in our own day, and in our own country, and in all lands where the spirit of love and of truth and of sacrifice is opposed by the spirit of selfishness and brutality from below.

The very purpose of veiling these actors may be to enable us, apart from their costumes and names and personalities, to see and feel the real nature of that struggle which goes on in society and in the human heart between the good and pure on one side and the evil on the other. "If thine eye is single thy body shall be full of light, but if the light that is in thee be darkness, how great is that darkness?" These are passages we may well think upon now when clairvoyance tells us we can see without eyes, and philosophers teach us that we have sub-conscious minds open to spiritual powers outside ourselves.

In the vision of which Paul speaks he could not tell whether he "was in the body or out of the body."

In all the activities of life we come in contact with these two warring spirits and their presence is no myth.

We are now at a place where we can see that The Revelation, upon its constructive side, rests upon occurrences with which we are well acquainted, and their shadowgraph, or drama upon the stage with enlarged aspect, and in variant costumes, have their counterparts in the actions of the evil powers below. Thus the greatest unity and coherence is assured and thus we have the double witness to its being founded in the truth of Christian history.

In the mouth of the two or three witnesses, the gospel tradition is confirmed. It is not necessary to broach any theory or feign an abhorrence about a personal Satan.

The truth of the contention seems to stand independently of that. On the one hand we clearly recognize the Christian gospel, and on the other hand the nature of brute religions everywhere, then and now. It is a fact of common observation and experience that the bad oppose and simulate the good and successful, and the wicked hate those who are pure of heart and happy.

The meanest opposers of all reforms accept them when they are compelled, and manage to "save their face" with the people and deceive them into thinking they were the best friends of them from the start.

There are emissaries of Satan that appear "as angels of light." The account of Moses in the court of Pharoah is exactly in point. The imitators acted counterparts.

It is true everywhere that certain men have led and enslaved the people, and none are more cunning than those who mislead and deceive when they see the people from a sense of duty slipping out of their hands. Then come simulations. The Jews, while themselves vassels of Rome, urged that Christ should be arrested, lest the people hear Him, and the Romans come and take away our land and nation. Such are the arguments of the demagogues and quacks of our day. Such was the conflict between Christianity and Romanism that any discerning man could figure out what would be the chemical result of such a ferment.

This whole contest must be understood to mean that the powers of darkness in the world instigated by the spirit of evil, were opposing Christianity, both by stealth and by open opposition, in order to hold their people down, as such brutes still do in our own day, both in religion and politics, at home and abroad.

Historians are at pains to tell us of such men as Appollonius of Tyana, who personally performed an imitative life of Christ, working signs and, as it was claimed, he even had an ascension like that of Christ.

As the magicians withstood Moses, who went to rescue the people of Israel, so these resist the truth. Then there was the class like Simon Magus and others who opposed the message by simultation and otherwise as heathen priests do yet. Such were rebuked by Peter, as in the case of Ananias and Sapphira, and another one, Elymus, was censured by Paul. We have found these people represent something awfully real in this world's experience with men.

It is just here that the Messianic hope, which fell a legacy to the Christian church, shows its power to divide even in a man's own household those who look upward and forward for a better life to realize what they regard as their highest need, those who rise and walk and run and grow ecstatic in God's service, from the sedentary ones who "sit down in the seat of the scornful" and look backward upon the dark wake and resign themselves to a merely animal life. The warnings of apostles and prophets are very many and great against imitation, but there must be a genuine faith before counterfeits are possible. Here they are set side by side. Interpreters are still found parleying over the great beast, whether he was this or the other Roman ruler, and they conjecture other persons, or places or times. In so doing they miss the pitch and utterly desert the plane of the narrative, and side-step its vast inclusion of all such rulers and all simulations everywhere, and, with always a few exceptions, the personalities are veiled on the heavenly side and no personal allusion is traceable on the other side, for the powers of darkness are massed and lumped in the gross. Except John, himself, there is no human personality in the book sufficiently uncovered to be personally identified. This is a man of our world, "your brother John, in the patience and kingdom and tribulation of Jesus Christ,' in "the isle of Patmos for the testimony of Jesus and the word of God." To avoid falling into literalism upon the

one hand, and dissolving these great realities and vaporizing them into thin air on the other, has been guarded in this investigation.

The line between the two worlds is effaced. John says "I was in the spirit on the Lord's day," and that Jesus laid His hand upon him, thus these two worlds are as closely united as the two ends of the story which this book lays before us.

If the wisdom of God has in this long lost book been able to open a new pathway to the soul that we knew not, and through which a new consciousness of Him shall fill the world, it would well justify its mighty claims, and fulfill the descriptions it gives of the joy and riches of His saints. "Christ, in you the hope of glory," is an actual experience, there being nothing more real or that so fills the heart with satisfaction.

This lengthy preface relating to the actors brings us to the judgments of the gospel message in two more books.

THE EVANGELS.

This book is formed on the same general plan as the three preceding. This and the one to follow are paired very much as the seals and trumpets, but they do not represent Christ and the apostles in their historical attitude or development, but as they were prophesied to be and to do in the time of the regeneration. This book therefore is ideal and prophetic, and rests not upon what Christ did, but upon what He said he would do in the end. It is a setting forth of those prophecies concerning the end of the world, of which the synoptic gospels give us some account, and which there seem blurred.

It will be noticed that in this book the group of three comes first, as it did in the open letters to the churches. The teaching of this book pertains to what Christ said before the apostolic history began. These acts are not

numbered beyond the first group. In the group of four they act in pairs, two by two, as when he sent them out the first time in Judea. In the open letters we had His titles and official insignia and in the seals His official acts, but nothing of his teachings reported in the gospels. But now His teachings with respect to the end of the world are given again. Hence we will find the imagery employed is more subtle and more ethereal. We see none of His acts striving against beast power, no horses or other animal signs now appear. He had spoken of the time when the "Son of man shall come in the clouds of heaven," and shall send forth His angel reapers and gather His harvest and shall sit upon His throne of glory." Here we have that imagery, the angel appearing upon a white cloud. The whole scale of things is changed. The Lamb now has all His saints, pilgrims and martyrs, about Him on the holy Mount Zion. They sing a new song, which no one can sing except those who "have the seal of God in the forehead," and who wear "the new name," and possess the "white linen garments," who have "been washed and made white," "virgins, in whose mouth is no lie," who have harps in their hands and joy in their hearts. They are "first fruits." They have "overcome."

All this imagery is pure Hebrew and rich with reminiscence in the harvest customs. Those with Him upon Mount Zion compose the entire sainthood. The harvest of the end of the world is come. It is a reproduction in panorama of those charming discourses of Christ in our gospel narratives.

He, who at first came forth on the white horse among the world powers, now comes forth upon a white cloud, and by seven acts sends forth His angels to gather His harvest out of the earth and to burn up the chaff. There are no more seals to break nor trumpets to blow, but all comes from the naked voice, first hand, as if from Christ in His own person. So did

Christ deliver His messages to His disciples before the spirit was given, for "the spirit was not yet given because Jesus was not yet glorified." The first three messengers fly mid-heaven one after the other from nation to nation itinerating with the everlasting gospel. Their message is "Fear God and give Him glory." How simple, how unecclesiastical, how refreshing, this gospel! Then the second evangel follows, announcing the doom of Babylon, and a third passes judgment upon the religion of beast worshippers. Lying between these two groups is the beatific axiom: "This is the faith and patience of the saints, of those who keep the commands of God and the faith of Jesus." They have discerned the number of the beast. They are wise, being sealed of God in the forehead. This sentence marks a time of great change in the world. "And I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord from henceforth, yea saith the spirit that they may rest from their labors and their works do follow them." The time has come when they shall need no longer to hide in the rocks, or to die in prison, for they shall be remembered. The day is already here when we leave our portraits and our printed words after us, and can leave records even of our voices, that we can not be forgotten as our forefathers were, who lacked these means of perpetuating their memories and their deeds in the world.

It looks to a time then future, and to conditions which we can see at least in part, so that our works do follow us as it was not known in former times.

The scene is the harvest. The sowing angels go on before: They pass from nation to nation over the whole world. The harvesters come after with fire and sickles, and they come in pairs. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, saying, "Thrust in thy sickle and reap, for the time has come for thee to reap, for the harvest of the earth is

ripe, and He that sat on the cloud thrust in His sickle and the earth was reaped."

And another angel came out from the temple which is in heaven, he also having a sharp sickle, and another angel came out from the altar, which has power over fire and cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle and gather the clusters of the earth vine, for her fruit is fully ripe."

Notice that the group of these four evangels begins with one riding "upon a white cloud, and He who sat was like the Son of Man having on His head a golden crown and in His hand a sharp sickle." Thus it appears that Christ again heads the group of four as in the seals opening, and instead of the white horse He now rides upon the white cloud, and instead of a bow as an archer with darts picking out a believing heart here and there, He now bears a sickle to reap the whole earth and to gather the grain of the harvest. But there is no bloody sword to follow Him now to "take peace from the earth," but a fellow messenger from the temple, bidding Him to "Thrust in His sickle and reap the earth."

Thus it appears that as in the letters to the churches and in the seals' opening we see Christ in His offices as Savior, we now see Him in the closing of His work where He "shall see of the travail of His soul," and again acting in His own person seven parts. It is in this way that the evangels correspond to the opening of the seals in which Christ revealed His saving offices, and His relations to all the heavenly agencies and to the world powers. These facts show that this book can not be interpreted as having pertained to and fulfilling matters of the first century only. These belong to the last things, though they were the first spoken. Here He reasserts His first teachings as to the end of the world. Every thing here is going the heavenly way. These messengers do not go forth upon the earth ushered in by the four brute creatures, but they

come from the temple and from the altar that have been measured and restored by the reed, the measuring rod, put in John's hand. The group of "four" that pertained to the worldly conflicts has given place to the heavenly victories. "The time has come" for refining the earth," "And the angel thrust in His sickle into the earth, and gathered the earth vine, and cast it into the great wine press of the wrath of God." The grain of the harvest (the righteous) was reaped by the sickle in the hand of the angel from the cloud, but "the vine of the earth" is in clusters," their sins cleave together and they have a doom in common which Dante, not John, suits to each one's own sin. They hold on to one another. They are cast together into the great wine press which is "trodden outside the city," and "outside the temple," there John was commanded not to measure. "And blood came out of the wine press even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

It will be noticed that here the last of the group of four is disastrous, a sea of blod four times four, or sixteen hundred furlongs in length. We see again the lukewarm church of Laidocea, the last of the group of four letters, and the last of the group of four seals, with its pale horse and death rider and the last of the four trumpets a dead firmament. These are Christ's three books, and though the groups are reversed in two of them, it fixes the character of the orders as set forms on which these books are constructed. We see here that the world powers have no more victories. They are broken, judged, and sentenced, and this great design will be more completely established in its companion, the fifth book, which we are about to examine.

FIFTH BOOK.

XV-XVI.

THE APOSTLES AS SEVEN AVENGERS.

PREFACE.

Seven plagues within temple.
Song of Moses and the Lamb.
Temple is opened.
Avengers come forth.
World powers give them the bowls.

COMPOSITION.

Avenger, wrath on beast worship.	Angel of waters.	Avenger, wrath on nature worship.	Avenger, wrath on king worship.	Avenger, wrath on Mammon worship.	Supl.	Avenger, the End.
Avenger, wrath on man fear.	Angel of Altar.				Three unclean spirits. Blessed watchers.	
Avenger, wrath on man killing.						

CONCLUSION.

It Is Finished.

APOSTOLATE IN THE REGENERATION.

And I saw another sign in heaven, great and marvellous, seven angels having seven plagues which are the last, for in them is finished the wrath of God.

And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, like a glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty: righteous and true are thy ways, thou King of the nations. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee: for thy righteous acts have been made manifest.

THE WORLD POWERS CONVERTED AND CO-OPERATE.

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stone, pure and bright, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

THE COMMISSION OF WRATH.

And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

FIRST BOWL.

And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men which had the mark of the beast and which worshiped his image.

SECOND BOWL.

And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea.

THIRD BOWL.

And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge: for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

FOURTH BOWL

And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

FIFTH BOWL.

And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened: and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and sores; and they repented not of their works.

SIXTH BOWL.

And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sun-rising. And I saw coming from out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. Behold I come as a thief.

THIRD BLESSING.

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And they gathered them together into a place which is called in Hebrew Har-Magedon.

THE SEVENTH BOWL.

And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

JUDGMENT OF THE GREAT HARLOT.

And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, **Mystery, Babylon the Great, the Mother of the Harlots, and of the Abominations of the Earth.**

MYSTERY OF THE HARLOT AND THE BEAST.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her I wondered with a great wonder. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast that thou saweth was present and then absent a little while, the same that cometh up out of the pit and goeth into perdition and that had one head put to death and it revived, which they that are earthy worship (they whose names are not written in the Lamb's book of life from the foundation of the world), these shall wonder amazed when they behold the beast how that he was present with them then absent a little while and then returns. Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the

other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself an eighth, and is of the seven; and he goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdoms yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the woman whom thou sawest is the great city which ruleth over the kings of the earth.

JUDGMENT OF MYSTERY BABYLON.

After these things I saw another angel coming down out of heaven, having great authority; and the earth was lighted with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for

her sins have reached even unto heaven, and God hath remembered her iniquities. Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. Therefore in one day shall her plague come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judged her. And the kings of the earth who committed fornication and lived wantonly with her, shall weep and wail over her when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold and silver, and precious stone, and pearls and fine linen, and purple and silk, and scarlet; and all thyine-wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep and merchandise of horses and chariots and slaves; and souls of men. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; saying, Woe, woe the great city, she that was arrayed in fine linen and purple and scarlet and decked with gold and precious stone and pearl! for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as

many as gain their living by sea, stood afar off, and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

MARRIAGE SUPPER.

After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say Hallelujah. And her smoke goeth up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshiped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the

throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.

FOURTH BLESSING.

And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

And I saw the heaven opened; and behold, a white horse, and he that sat thereon, called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written, which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaen followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the wrath of the Almighty God. And he hath on his garment and on his thigh a name written, **King of Kings, and Lord of Lords.**

And I saw The Messenger standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false phophet that wrought the signs in his sight, wherewith he deceived them that had received his mark of the beast, and them that worshiped his image: they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth from out of his mouth: and all the birds were filled with their flesh.

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand year should be finished. This is the first resurrection.

FIFTH BLESSING.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years.

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is **the book** of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea, gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, **even** the lake of fire. And if any was not found written in the book of life he was thrown into the lake of fire.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great

voice out of the throne, saying, Behold, the tabernacle of God is with men, and he shall dwell with them and they shall be his peoples, and God himself shall be with them and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write, for these words are faithful and true. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spoke with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs: the length and breadth and the height thereof are equal. And he measured the wall thereof, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. And the gates thereof shall in no wise be shut by day (for there shall be no night there): and they shall bring the glory and the honour of the nations into it: and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life. And he sheweth me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the trees were for the healing of the nations. And there shall be

no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name shall be on their foreheads And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly.

SIXTH BLESSING.

Blessed is he that keepeth the words of the prophecy of this book.

And I, John, am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end.

SEVENTH BLESSING.

Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates of the city. Without are the dogs, and the

sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie.

I, Jesus, have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

FIFTH BOOK.

THE AVENGING ANGELS.

PREFACE.

In the book of the avenging angels we have the same groups of "four" and "three." The group of "three" coming first, as in the open letters and in the evangels, but in neither of these two last books do we find the group divided by the ascension of Christ, but as it is in the evangels we have instead a voice from heaven, saying, "Blessed are the dead which die in the Lord," coming between the two groups, so we have here in like position the angel of the waters, saying, "Righteous art Thou, Holy One, because Thou hast thus judged, for they poured out the blood of the saints and prophets, and blood hast Thou given them to drink." Thus we have a striking uniformity, not only in the setting apart of these two groups by an exclamation, and their having each the "seven acts, but also in their responsiveness to each other; they are no longer opposing groups, but are all on the side of the Lord while they remain the same only in form.

We clearly recognize that the seals and trumpets pertain to Christ and His apostles, as we know them in history, these two later books pertain to them as Christ had prophesied, they should be in the time of the regeneration; the evangels are harvesting the grain, the avengers burning the tares.

These two later books bring us to the kingdom or consummation, describing it on the side of its judgments upon the wicked, and while this book in this way still

refers to the acts of the apostles in the regeneration, it shows no official distinction between them such as we saw in the trumpets where their make-up and historic acts and relations are revealed.

They are all in a common lot, as when they were stars in His right hand, and as when they were letter carriers, and as when they were "voices of thunder," that is, without personal or official distinction, as they were while with Him in person.

We have a beautiful preface to these acts. The messengers do not stand before God to receive trumpets, but as seven angels, having "the seven last plagues, in which is filled up the wrath of God." And the people we saw in the fourth trumpet as "the sea," stained with blood and full of carcasses, is now "a sea of glass, mingled with fire," the purifying truth, the eternal gospel having been proclaimed throughout the earth. This sea is composed of "them that had gotten the victory over the beast, and over his image, and over his mark, and his number, and his name," and they stand in "white raiment" looking like a sea of glass, "having the harps of God in their hands," and they sing the song of Moses, the servant of God and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord, God, Almighty, just and true are Thy ways, Thou king of saints. Who shall not fear Thee, O Lord, and glorify Thy name, for Thou only art holy, for all nations shall come and worship before Thee, for Thy judgments are made manifest."

As the apostles were given their trumpets in the temple where the altar was, so here, as the avenging angels of God, John says, "I looked, and behold the temple of the tabernacle of the testimony in heaven was opened, and the seven angels came out, having the seven plagues, clothed in pure white linen, and their breasts girded with golden girdles."

The bowls of wrath, which these messengers are

about to pour out, called "the wrath of God unmixed," are poured out, not upon men, but upon the very sources and roots of evil and sin, and the places upon which these fall are the places upon which the trumpets fell, but with very different results.

The first trumpet fell upon the "earth," the second upon the "sea," the third upon "the fountains and rivers," the fourth upon the "firmament," the fifth upon the pit of the abyss, and the sixth upon the world in arms, and the seventh was both a "woe" to the world but to the apostles it was "the kingdom come."

These bowls of wrath follow in order upon the same objects, showing that the messengers of the bowls are the same as the messengers of the trumpets.

We now meet with a very striking and remarkable difference in the commission of these avenging angels from that of the trumpets. The trumpeters were commissioned from heaven, or the temple, alone, but these are jointly commissioned by the heavenly powers and also by the world powers. The presentation given here is that these avengers have come out from the temple prepared in jeweled garments, and that then one of the four beasts "gave unto the seven angels the seven golden bowls of the wrath of God," to be poured out upon the evil in the world. We see the four beasts have now come into harmony with God. They co-operate with the temple. They add the world's commission to the heavenly, showing that the powers of the world have come to agree with and yield to the righteousness of God, in a joint commission to purify the earth. This vast change was intimated where Christ heads the group of four messengers in the preceding book, followed by friendly and assisting messengers, who command Him to thrust in His sickle and to reap the earth. And the sentiment of the song of Moses and the Lamb, that "all nations shall come and worship before Thee," is fulfilled.

It was no guess that the four horses represented the four periods of the world, following Daniel's vision, for now in the last age one of these beasts, or "living creatures," steps forward on behalf of the world powers and gives to the messengers of God the bowls of His wrath to be emptied upon the earth. It is a time of great glory, such as it was at the time of the completion of Solomon's temple. John adds that "the temple was filled with smoke from the glory of God, and from His power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled, that is that the public was so permeated with the truth of God that it was alike both inside and outside the church. It was glory everywhere throughout the earth. It is all temple now, and all alike everywhere. The sea of humanity was "mingled with fire." This is preparation from the temple. At first it was to sound the trumpets, here it is to pour out wrath. John says, "I heard a great voice coming out of the temple, saying unto the seven angels, 'Go your ways, and pour out the vials of wrath of God upon the earth.'" The world powers have furnished the means and God commands their use.

From this the messengers proceed in regular order, and there fell first a judgment "upon them that have the mark of the beast," and the second fell "upon the sea," and everything in the sea died. The third was poured upon the rivers, and "they became blood." Thus ends the group of three. Then came the voice of the angel of the waters, saying, "Thou art righteous, O Lord, because Thou hast thus judged, for they did shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy." And I heard another, out of the altar say, "Even so Lord, God Almighty, true and righteous are Thy judgments." The fourth bowl is poured upon the sun," and the fifth upon "the seat of the beast," and the sixth "upon the great river, Euphrates,"

and the waters thereof were dried up that the way of the kings of the east might be prepared." A very close resemblance is seen here to the sixth trumpet. It was a voice from the golden altar that said to the sixth angel, "Loose the four angels, which are bound in the great river Euphrates, and he loosed them." So here the sixth angel gathered them together in a place in the Hebrew tongue called Harmageddon. It is the battle of the sixth trumpet.

Following this sixth bowl of wrath the world cleansing is also signified again. . John says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

Notice, it was exactly between the sixth and the seventh seal that the Holy Spirit was described as having ascended with Christ and as having sealed the servants of God in their foreheads, and it was between the sixth and seventh trumpets that the Spirit is set forth as the measuring reed, as "two witnesses," and "my two prophets," by which the altar and temple and worshipers were to be measured, and here in a corresponding place in this book the Spirit of God blends the sea like fire, and casts the evil spirit out of the dragon, the beast and the false prophet, and here comes the interjected sentence as from Christ Himself, "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

It was in this corresponding position in the seals and in the trumpets that Christ's appearance occurs

These three spirits are called "the spirits of devils, working miracles which go forth to gather the kings of the earth together to the great day of the battle of God Almighty," presently described as the battle of Harmageddon. The dragon beast and false prophet are one in spirit. It would seem from our gospel that Christ ad-

mitted that devils could work signs, and we have seen in this book that they were able to lead people astray, and to stamp their brand upon their hands by working miracles or pretences; but this thing they cannot do, they cannot seal them with the seal of God.

The great finality comes with the pouring out of the seventh bowl, and there comes from the Throne the sentence that fell from Christ's lips when expiring on the cross, "IT IS DONE."

It is "the kingdom come" expressed on the reverse side, that is as great judgment upon the enemy. There follows great agitation, "such as was not known since men were upon the earth." The great world Babylon of idolatry comes in remembrance for the judgment of God. The islands and mountains flee away and great hail falls upon men and causes them to blaspheme God." As certainly as we identified the world powers in connection with the seals and trumpets, so certainly have we found them here and in the changed relations pointed out as they were to be in the end. It was the Christian teaching of that day. "The stone cut out of the mountain without hands" has at last ground the great image to power.

The temple of God and the court of justice have became one. The prayer, "Thy kingdom come," is answered. The four beasts become the four living creatures and say, "HOLY, HOLY, HOLY, Lord, God, Almighty."

The tabernacle of God is with men. Here is completed a unity and coherence in the vision literature very wonderful to contemplate

The attitude of the apostles and of the early church toward the state has quite recently become the subject of very important discussion with leading Christian scholars in their discourses on "essential Christianity."

Paul's position on the relation of Christians to the state is admitted to have been conditioned, as was also

his teaching on slavery and marriage. As the time was short till the time that Christ should come, an event looked for every day, Paul gave directions that had primary reference to that event and the end of the world.

Prof. Shaler Mathews of Chicago has just said, "We can not therefore regard the apostolic teaching concerning the state as of lasting significance. So to treat it would end political revolution. To submit to governmental oppression has often been among the most unchristian of acts, and Paul, himself, fell a victim to his own refusal to allow his rule of passive obedience to extend over matters of conscience. It was because he believed in the cataclysm attending the return of Christ that he urged the Christians to hold aloof from the state. Once free a man from this belief and the apostolic teaching is impracticable. This is precisely what happened in the process of time. The Christ did not return and Christianity could not hold itself from politics. It remade the Roman empire. It has remade every state in which it has had free scope."

These are brave and manly words, and if it had not been for that slogan of "separation of church and state," which at once liberated us from Rome and postponed a Christian state, we might have been well advanced toward the kingdom of God. Alas, that the present idea of a Christian state is that it must be brought about as a kind of bi-product of the churches, which are themselves nearer a bi-product of the state. Essential Christianity is something quite apart from the present religious societies. "The everlasting gospel "announced by the angel that "flies mid heaven" to all nations, tribes, tongues, and people, is to "fear God and give Him glory." That is religion.

The denominations mostly represent schools of thought rather than lives of moral and spiritual living. They were broken off from the older mass vertically, car-

rying every strata of the earthy with them. The "everlasting gospel" seeks to divide horizontally, that is to separate the wheat from the chaff, the sheep from the goats, the gold from the dross.

We are ruined by the double standard. The spectacle is oppressive in our mission fields where missionaries are teaching the purity and truth of Christ, and where commercial and even government agents are reported to be living loud and festive lives in full sight, and making havoc with the trusting native Christian women who suppose that the country that produced such pure teachers as the missionaries has no other kind. For two or three hundred years God has been breaking the crowns of kings and princess and putting the gems of royalty into our hands to execute His will upon the earth

No other gift since He gave His son is half so great and responsible. We profess Him as our king and lawgiver and ourseles as "a kingdom of priests unto God," and we are referred to as "the kings from the east," and yet of our teachers how few press the duty of carrying the morality of Christ to the mart or to the ballot box.

The great Educational Association of America presented sixteen existing organizations through which to inculcate its moral and spiritual instruction, but left out the mention of government, the most powerful educator of all, and so doing, did they not reject the chief cornerstone?

Our late Associate Justice David C. Brewer put out a little book answering the question, "Is This a Christian Nation?"

He cites that the colonies began under Christian charters, that we have a Christian Sabbath and chaplaincies and so on, but so long as the church patterns its form of government on the plan of the secular government, under which it happens to be, and borrows its standard of commercial honor from the world's mart and

patterns its theology after the philosophy of the academy and follows partisan demagogues in politics, it must be impotent to regenerate society for Christ.

It is the task of the hour to rid Christianity of all heathen elements, and no longer to despise, but to read and to keep the words of this most Christian book.

In his book on "The Message of the Apocalyptic," Prof. Frank Chamberlin Porter of Yale, says: "Historians of the life of Christ, and the beginnings of Christianity, are chiefly divided just at this point—the significance of the Apocalyptic element."

No doubt one of the most difficult and important struggles of the early centuries of Christianity was that by which it freed itself from the apocalyptical inheritance which it received almost at ts birth. But was it true that the gospel preached by Jesus was an apocalypse? Again he says, "What does it signify that early Christianity took up and developed these books as Judaism let them go? Is it true that Christianity was the product of the apocalyptical movement in Judaism, while its other movements issued in rabbinical legalism?"

It would indeed appear when we read the gospels and the letters of Paul, as if Christianity took its start in a critical and negative attitude toward legalism, and in a positive affirmation of the apocalyptical hopes. There is really no more vital question than the one thus raised." (Page 69.)

Professor Harnak says: "The apocalyptical literature was an evil inheritance which the Christian took over from the Jews," yet, he says, "these ideals encircled the earliest Christendom as with a wall of fire, and preserved it from a too early contact with the world." Mr. Harnak has blundered here in speaking of the Messianic hope as "an evil inheritance" and yet admitting it was "as a wall of fire" about the church in its purest state, that is before Hellenism had philosophized it and Rome had brutalized

it. It is the only means of saving our state from Paul's misunderstood words about political officers beeing "The servants of God to thee for good."

Professor Porter mends the matter somewhat by saying: "It is better to hope for a coming supernatural kingdom of God, than to identify His kingdom with an exclusive church as Jewish, and afterward Catholic legalism tended to do. The tendencies in Judaism, which lead directly to its rejection of the apolayptical type are not such as we can wholly admire," and again, "If we could grasp the underlying faiths that have clothed themselves in these strange forms, faith in the kingship of God, and a sure triumph of good over evil, and the heavenly blessedness of those who hold to God's side mid whatever shame and abuse, and in the face of death; if through the peculiar imagery, and obscure symbolism of the books we could feel the power of the unseen world, and gain a fresh sense of its reality, then its use, call it literary or call it devotional, would be the best use to which they could be put, and most in accordance with the real purpose of their writers." This writer also thinks "It is better to let our minds soar in such company than to try to get our feet upon the ground."

In answer to all such agnostic deprecations as the last words, and of the vagaries of every kind, let us be sure to both have our feet upon the ground and our heads above the clouds, and find here a real Jacob's ladder, the Revelation of Jesus Christ Himself, which God gave Him to show unto His servants "to read," "to keep." No one can deny that the gospel story is here dramatically rehearsed, but what the Holy Spirit is doing with such a rehearsal is at least a matter of the greatest concern to the Church and to the world. What does it mean that these gospel facts should be so closely interwoven and reset with the past, and the future, is the object of these studies to discern.

CONCLUSION.

GENERAL SUPPLEMENT.

Beginning with chapter XVII we have what may best be regarded as a general supplement to the five books. It follows the acts of the dragon and beast side as the church does the acts of Christ and His apostles. We have here pronounced the doom of the harlot, which is the false and fallen church called Babylon, Egypt, and Sodom, the church of the beast that bore her in the wilderness, church of the dragon, and of the filthy, and the unbelieving, in fact the doom of all the evil forces included. We have also the victory of Christ at the battle of Harmageddon, and His retinue, an army returning from the war of God on white horses, as He goes to "the great supper of God, the marriage feast of the Lamb." We have also the resurrection and the general judgment with a description of the New Jerusalem, "the new heaven and the new earth."

FIRST BOOK.

JUDGMENT OF THE HARLOT.

Christ hath a bride. She is arrayed in the full orb of heavenly beauty. Clothed with the sun, and the moon under her feet. Her head is adorned with a crown of twelve stars. She is in travail of soul to give birth to the sons of God, the virgins of salvation. This picture is of the church of the Pentecost idealized. The beast also has a woman, a fallen, proud, and drunken harlot, "mother of harlots and abominations of the earth." Eve, fairest flower of Eden, fell by the tempter's guile and sinned against heaven, and went out from the presence of God to toil in the wilderness and to give birth to a murderer who slew his brother.

The fair bride of Pentecost, where the believers had

all things in common, too soon went out from this paradise of love and holiness into the wilderness of sin, and there sinfully allied herself with such as slew the spiritual seed, "who kept the testimony of Jesus" (XII-17). In the wilderness we find her dismantled of her glory, now a tawdry apostate, to be despised "and utterly destroyed with fire."

She is otherwise described in the doom Isaiah pronounced upon Babylon in the following words, "And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabians pitch their tent there, but the wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and owls shall dwell there, and satyrs shall dance there, and the wild beasts of the forest shall cry in their desolate houses, and dragons in their pleasant places, and her time is near to come, and her days shall not be prolonged."

In this imagery John sees the spiritual Babylon of some. This is the "great city which is spiritually called Sodom and Egypt, where also their Lord was crucified, and is spiritually applied to Jerusalem (see XI-8).

Thus it is given four names, the world city, or city of all worldliness. These four cities were places of exodus to the people of God. Out of Sodom and out of Egypt and out of Babylon God had called His own, and the Christian Israel was warned to leave Jerusalem before it fall. As the river Euphrates was the source of life and wealth to Babylon, the capitol of world empire, it became the symbol of the peoples who uphold the sinful powers. It was in loyalty to this evil power that the four world messengers were said to be "bound in the river Euphrates," and were said to "stand on the four corners of the earth, already explained as the four horses, as Daniel's

four beasts and as the four-part image of Nebuchadnezzer's vision John heard a voice from heaven, saying, "Come forth my people out of her, and have no fellowship with her sins, that ye receive not of her plagues, for her sins have reached even to heaven, and God hath remembered her iniquities."

The kings of the earth have committed sin with her. She sits as a queen and glorifies herself, but now the kings and merchants and seamen, and soothsayers, stand afar off and lament her burning with great lamentings. The articles of religious merchandise spoken of here as "gold," "silver," "precious stones," "linen," "silk," "brass," "wheat" and "cattle," might be involced up in the following auction list of dead stock; "altars," "bones," "beads" and "candles," "fish," "gowns," "saints' days," "holy days," "holy earth," "holy water," "holy indulgences," "holy fraud," "holy mother," all for sale, and not a buyer or a bidder in all the earth. Woe, Woe, Woe. "I council thee to buy of me gold, tried in the fire, that thou mayest be rich, and white garments that thou mayest clothe thyself, for the white linen is the righteousness of saints."

The beast that bears the drunken woman, is the fallen star that fell to the earth, the angel of the pit of the abyss, king over the locusts, having a key that opened the door to the kingdom of darkness, and let out his devouring apostles of lust, receives "all power and authority from the dragon," who had one head put to death and was restored, who was spotted "like a leopard and has feet like a bear," and who "blasphemed the saints," and who was worshiped by the earthly people, is now covered with names of blasphemy and bears the painted woman on his back. He is further described as being "present," then "absent," and "returning," counteracts in imitation of Christ, who was present, then absent "a litle while," and then returning.

These events were so prominent in the fourth gospel as to be spoken of three or four times, and as coming from Christ, Himself, but nowhere alluded to in the other gospels, is a very strong support to John's authorship of the two books.

The beast referred to is worshiped by those who have "not the seal of God," who are the prey of the beast's apostles from the pit, the beast that "goes into perdition," the "lake of fire and brimstone."

The seven heads of the beast "are seven mountains," i. e., seven governments, or better, seven forms of one continuance of government, as the "imperial," "decemvirate," "republican," and so on. "Five of them are fallen and one is now present, and the other is not yet come." This beast is of the seven, that is, he is out of the seven, of the same nature and kind, for the Roman government was the sole successor of world empire. "He is also an eighth and goes into perdition." His ten horns are the ten kings, and "they have power and authority to the ten kings, and "they have power and authority as kings for one hour. They are all of one mind and give their power and authority to the beast. These ten horns, or kings, "shall war against the Lamb." They represent the total of all world power. "They shall turn against the harlot, and make her naked and desolate, and burn her utterly with fire." Secular governments are now reproving and restraining the church that refuses to advance.

The seven heads of the beast and dragon are in imitation and assumed to represent the spiritual power of God, and the ten horns resting upon the ten commandments of Moses, represent the secular, the outer or political power, which belonged to the kingdom of Israel.

To attempt to identify the dependencies or provinces of the Roman empire by the numeral value of "ten," or the forms of government, as numbering just seven, though both may have been true, is to enter a blind alley

for an explanation. The central thought of all these offices in the parody of dragon, beast, false prophet, and harlot is primarily to show the sinful opposition to the spiritual empire of Jesus Christ, then at work in the world, as it still is only in modified degrees. In matters of fact the Roman empire had passed through five forms of government, the form at that time being the imperial, and the papal form was yet to be.

These agreements between the numeral and symbolical values are frequent, but the numeral is incidental and secondary, and is misleading as measures of time or of quantity, but true of quality.

This coincidence is quite remarkable in the description of the beast having been put to death in one head and revived, for it has an apparent specific fulfillment in the death of the Roman empire and its revival by Charlemagne, and it has been so explained by an interpreter, but it is incidental and the idea is that as Christ was put to death and rose to life, so was the beast who assumed all spiritual and temporal power as Domitian had done in ordering the worship of himself. It fills out the counterparts as a mock religion not necessarily resting on a historic event.

Other striking coincidence like that cited is in the "ten horns" of the dragon and beast, the ten Roman dependencies or provinces being by many mistaken for the reference. Other historical identifications have been cited, but it is a wrong method, for there are no numeral identifications or specific events intended, and to attempt them is to leave the true line of spiritual analogy and allegory, and to go into strange ways. The Revelation has no local references, but the seven churches of Asia Minor and no persons by common name except "John, your brother in tribulation."

Nero and Domitian and other Roman rulers have been supposed to be referred to as "the beast," but the

description is of too general a character to be specific, and its conditions are general and come constantly within our own experience wherever the gospel of self denial is preached.

True, we can find many fulfillments in history because this antagonism inheres in the nature of the two powers. Neither the symbols nor the acts point to specific actors or to special historical events to the exclusion of their class, but to conditions everywhere abounding in a "world that lieth in darkness under the wicked one." It does not foreshadow special events, as if by them we might verify it as evidence of divine foresight, but rather that they are founded in the enlightened experience of every one who is "sealed of God."

The opposition forces upon whom the judgments fall take their form and allignment entirely in opposition to the heavenly powers as already illustrated, that is in opposition to The Father and the Son and the Spirit and the apostles, and the bride, and the saints, and even to a Pentecost, and also to the official acts of Christ.

The judgments fall upon these counteracting parts—the dragon, that includes all that Satan, the devil, has done in the past, the beast, the false prophet, and the serpent apostles from the pit, and the harlot and the filthy. Nations and kings are not separately alluded to or singled out, for they are one in opposition to Christ, and one in their common doom. Thus both the greatest coherency and simplicity are maintained in the treatment. Any account one might give of the Roman persecutions in particular would be gratuitous and misleading as a specific fulfillment, though the persecution of Domitian, the twelfth Roman Caesar, was undoubtedly the immediate occasion of John's exile and of the vision, and was rife in every believer's mind at the time.

The Babylonian oppression and those afterward, such as the persecution of Antiochus and others, supply both

the historic background and the imagery employed in giving expression to the subject matter in the established vision literature of the time.

To the degree that all men show these brutal characteristics they come within the description given here. There is no appearance of any intention to bewilder or to make a puzzle or a cryptogram of the book that claims to be the revelation of God, and its rich symbols are rooted deep in Hebrew history.

The ten horns, which Isaac Newton tried to identify as alluding to the ten provinces of the Roman empire, are only imitative of the ten commands of the law, and the ten commands rest upon the ten fingers of the two hands, the arithmetic of primitive man, hence the propriety of putting the brand of the beast upon the hand as a trade mark. "Four" rests upon the river that divided into four heads, holding this idea in every occurrence of it or its multiples, and the time of the beast reign is expressed in four symbol numbers.

THE FIRST RESURRECTION.

"The First Resurrection, like the New Jerusalem, seems to introduce a new idea into the subject, but it is only in appearance. The ideas of the book are few at the base, and there is not one that does not recur over and over. There is no adventitious part, nothing foreign, but every thought is charmingly varied like the titles of Christ and the titles and offices of the apostles and of the spirit and of the church.

Appearing in so many and strange costumes, these have led us to strained and far-fetched ideas and wild guessing. In the twilight every object is enlarged and resemblances lose sharp definition. Interpreters who have imported millenarian theories into this book have made the mistake it seems of not observing the fact just named. Each of the five books carries the same fact to

fact under varying aspects. In the first book we see the in glory before the Throne.

In the second book we see them the sealed servants before the Throne in white linen, with palms in their hands and "salvation" on their lips. They are described as "ten thousand times ten thousand and thousands of thousands," and again as "a hundred and forty-four thousand who came up out of great tribulation and washed their robes."

So again the saints are called "virgins" upon the Mount Zion, "a hundred and forty-four thousand" spoken of also as "the camp of the saints," and no where are they divided into two classes or even divided between two ages or two dispensations or two worlds. It is wonderful how many names and variations John gives to his subjects. More than twenty of the titles of Christ in the Bible are peculiar to John and are given by no other. This is his custom with all his ideas, persons and places. By writing these five books in five cycles that follow the official lives of Christ and the apostles and the church, etc., we have a coherency no where else to be found.

"The First Resurrection" has been dragged into a controversy out of its range and scope and out of its equivalents. John says "the lake of fire is the second death" and "the white linen is the righteousness of saints" and "the stars are the messengers."

These explanations give us the key to his method with symbols. "The First Resurrection is the rising up of the saints from the state of subjugation and persecution under beast rule and sin and death into one of triumph. It coincides with the resurrection of the "two witnesses" that had been put to death by the beast and which rose and ascended; and of the woman coming out of the wilderness and ascending to the top of "the exceeding high mountain" to meet the bridegroom and to the apos-

tles from servants and martyrs raised to thrones of judgment.

Refined theories made of patches from different books and worked into eschatological systems can hardly claim any help from this book, which deals with a few elementary and familiar ideas and of the first magnitude, turning them over and over, rechrystalizing them into endless beauty like a kaleidoscope. The idea of "The First Resurrection" does not occur here for the first time. The promise "to him that overcometh" in the open letters is the same idea, and there varied by wonders exceeding the Arabian Nights in extravagance.

When ten thousand saints stand about the throne we have the same, and again when they "appear upon the Mount Zion."

There they have risen with Christ, and again they are with Him upon the exceeding high mountain in the New Jerusalem, raised to a new heaven and new earth. Not only does the book go part to part on the gospel plan, but also by the antithesis of the counteracting parts as shown. The thousand years reign with Christ sets over against the thousand years of Satan's imprisonment, that is to say, while the holy city is being trodden down "forty-two months," while the two witnesses are in sackcloth "twelve hundred and sixty days," and while the woman "is in the wilderness" three days and a half," also called "time times and a half time," which is the time of the beast rule, the time of the devouring locusts, the time that the souls cry "from beneath the altar," saying, "How long, O Master, till Thou avenge us of them that are on the earth," is one and the same time. The condition of being trodden down and banished and in prison, and under the altar, and lying dead in the street of the great city, stand over against the rule of the beast's "forty-two months," while Satan rules the world; the time of the devouring locusts, the time when men shall "kill one

another," till the time of the kingdom of heaven shall have come, "the first resurrection." It is one and the same time to be followed by the reign of heaven. The reason that this time is exressed in four different ways is because it is the world time as against the reign or time of heaven. The time of subordination is to be succeeded by the time of triumph, which is the "First Resurrection," the kingdom come.

For the same reason that John always says "tribes, tongues, people, and nations," using a wearisome tautology to preserve the radical import of "four," he also describes the time of world rule in four words of time, a time that ends with the end of the death rider till the time the prayers of the martyrs are heard and answered, till the harvest, till the sea of blood and carcasses is made white and clear as crystal.

The old question of "when?" has no new answer, but the same that He gave before, "When you see the harvest ripe then is reaping time, of that day knoweth no man, neither angels nor the Son of Man."

"It is not for you to know the time nor the seasons the Father hath put in His own power."

Now, when the seals are opened and the trumpets have sounded, including the seventh, which is John's, as the sixth is Paul's, and when the two witnesses have risen from the dead and ascended, and the woman has come out of the wilderness and ascended to the top of "the mountain, great and high," and Christ has won the battle of Harmageddon, and returns victorious, riding the white horse, His garments "sprinkled with blood," having written upon His garment and upon His thigh, "King of Kings and Lord of Lords," followed by His hundred and forty-four thousand virgins, the army of heaven all wearing white linen and riding white horses, having conquered and slain the kings and captains and mighty men, whose pride and glory are only fit for a

banquet of buzzards, "the great supper of God, the marriage supper of the Lamb," follows in their new mountain home, where the New Jerusalem adorned as a bride to receive her husband, comes down from God, and the reign of heaven begins and this is The First Resurrection."

If we straighten out the rhetoric and place the events in the order of their sequence, the order of the gospel, the parts fit like Solomon's temple and glitter like the New Jerusalem, whose foundations are all of most precious stones, whose gates are single pearls

Defeated in the great battle, the prisoner, Satan, is bound in chains and cast into prison and shut in for a thousand years. That is a full legal sentence, an act of retaliation for his having seized and imprisoned the CHRIST in the grave.

This, again, is the kingdom come, the Millennium.

The sea that was filled with carcasses and turned to blood has been blent with fire and purified, and is now clear, a sea of white robed saints. The apostles who were servants, voices of thunder, and messengers of wrath, emptying the bowls of vengeance, now have their names engraved on the foundation stones of the City of God, and they sit with the throne, and with the heads of the twelve tribes, who also keep the twelve gates of pearl and together "judge the world in righteousness."

It is this magnificent synthesis, this gathering together of all things in Christ, that gives strength, consistency and beauty to the vision.

The First Resurrection belongs to an order. It is like the order of the seven promises in the letters to the churches, only they cover the entire book. They are in the nature of beatitudes, like those of the mountain sermon. "Blessed is he that readeth these words." "Blessed are the dead that die in the Lord, their works do follow them." "Blessed are they who are bidden to the mar-

riage supper of the Lamb." "Blessed and holy is he that hath faith in the first resurrection." "Blessed is he that keepeth the sayings of the prophecy of this book." "Blessed are they that wash their robes and make them white that they may enter into the city."

The official and dramatic order which the writer continues to observe to the last, is to show the high literary order and consistency of the treatment in order to disprove the prevailing notion of its vagrancy, like that of a dream, by showing it is founded upon historic verities of the greatest importance to the race and to encourage the forming of classes for the re-study of the Christian truth and to direct the hearts of believers to the great gathering into one all things in Christ, who is "the Prince of the kings of the earth, the Alpha and the Omega, who was dead but lives forevermore, and who taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in Heaven."

THE END.

GLOSSARY.

Symbol Synonyms and Their Antonyms.

Abaddon, Appollyon; the star fallen from heaven; the angel of the pit; king of the locusts; messenger of Satan; the ten-horned beast; the head of the world powers; opposed to Christ and pretending to act His parts; his time being "forty-two months," or time of brute dominion.

Almighty; Who was and Is and Is To Come; First and Last; opposed by the dragon

Alpha and Omega; The Almighty, also Christ.

Altar; prayer and praise.

Angels; common word for messenger or of one sent; an apostle; may be good or bad.

Armageddon or Harmageddon—The thousand years struggle overcoming the world for Christ.

Babylon; the great city of captivity; also Egypt and Sodom, "spiritually so called," and applied to Jerusalem and to Rome; the city of idolatry; spiritual harlotry

Balances; scales for weighing; merchandise in spiritual things; trade mark; the name and number of the beast; bankruptcy in religion.

Black horse; darkness; ignorance; commercialism in religion; materialism; the dark ages.

Candlesticks; churches; lamps of fire; temple; tabernacle; camp of the saints.

Christ; Prince of the Kings of the Earth; lion of the tribe of Judah; the Lamb; The Messenger; Michael; Who was dead and is alive forevermore.

Dragon; the old serpent called Satan and the devil;

opposed to The Almighty he gives all power to the beast.

"Dwell on the earth;" the sedentary time serving people; opposed to them that tabernacle in heaven.

Earthquake; agitation from preaching or from testifying the truth.

Door open in heaven; vision; insight.

False prophet; the two-horned beast from the earth, creator of the false church, which is the image of the beast with voice of dragon; opposed to the Holy Spirit; the third member of the diabolical trio.

First resurrection; reaping the grain from the world; ascended to Mount Zion; they who overcome; the sealed and numbered; the kingdom come.

Four; belonging to and pertaining to the world; the river that parts into four heads, hence apostacy and sin; the world powers; world time and world's people; "tribes, tongues, peoples and nations;" opposed to "three."

Four living creatures; the world powers, the four horses and four messengers.

Grass and trees; the things of God; the saints sealed.

Harlot; false church; false religion; worldliness and sin; opposed to the bride of Christ; the image of the beast and worshipped by those who have the mark of the beast.

Holy woman clothed with the sun; the church; the bride; the Lamb's wife; Mount Zion; camp of saints; the Kingdom of God; the New Jerusalem; the holy city.

Incense; the prayers of the saints.

Little Book; precious book, The Revelation.

Lamb; or the little Lamb that is precious or endeared.

Mountain; government; rule; horns; heads; kingdom.

Pitt of the abyss; prison; foul cage; outside the city; lake of fire and brimstone.

Thunder; the word of God; the voice from heaven.

Revelation; inspired vision; unsealed book; trumpets; witnesses.

Reed; measuring rod; the truth of God; the Holy Spirit.

Seal of God; the Holy Spirit; the seven spirits; the seven eyes and seven horns; the two witnesses; the two prophets; two candlesticks; the two trees; the two tables of stone; opposed by the two-horned beast.

Stars; messengers to the churches; trumpeters; seven voices of thunder; angels of wrath; elders around the Throne; foundation stones of the city; opposed by the star that fell to earth and opened the pit of the abyss.

Seven churches; all the churches; the temple; the bride; the tabernacle; the New Jerusalem; holy city; camp of the saints; opposed by the harlot and Babylon, and to the lake of fire and brimstone.

Souls under the altar; the sealed saints; the virgins; the martyrs.

Tabernacle; tent of the saints; who sojourn; opposed by "them that dwell on the earth."

"Three;" the heavenly trinity; opposed by "four" till united in seven.

"Vine of the earth;" the sinful world opposed to the grain which is harvested.

White Linen; the righteousness of saints.

War in heaven; the spiritual war of Christ as Michael; against the dragon, involving all that is visible and invisible.

White horse; Christ "as prince of the kings of the earth."

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